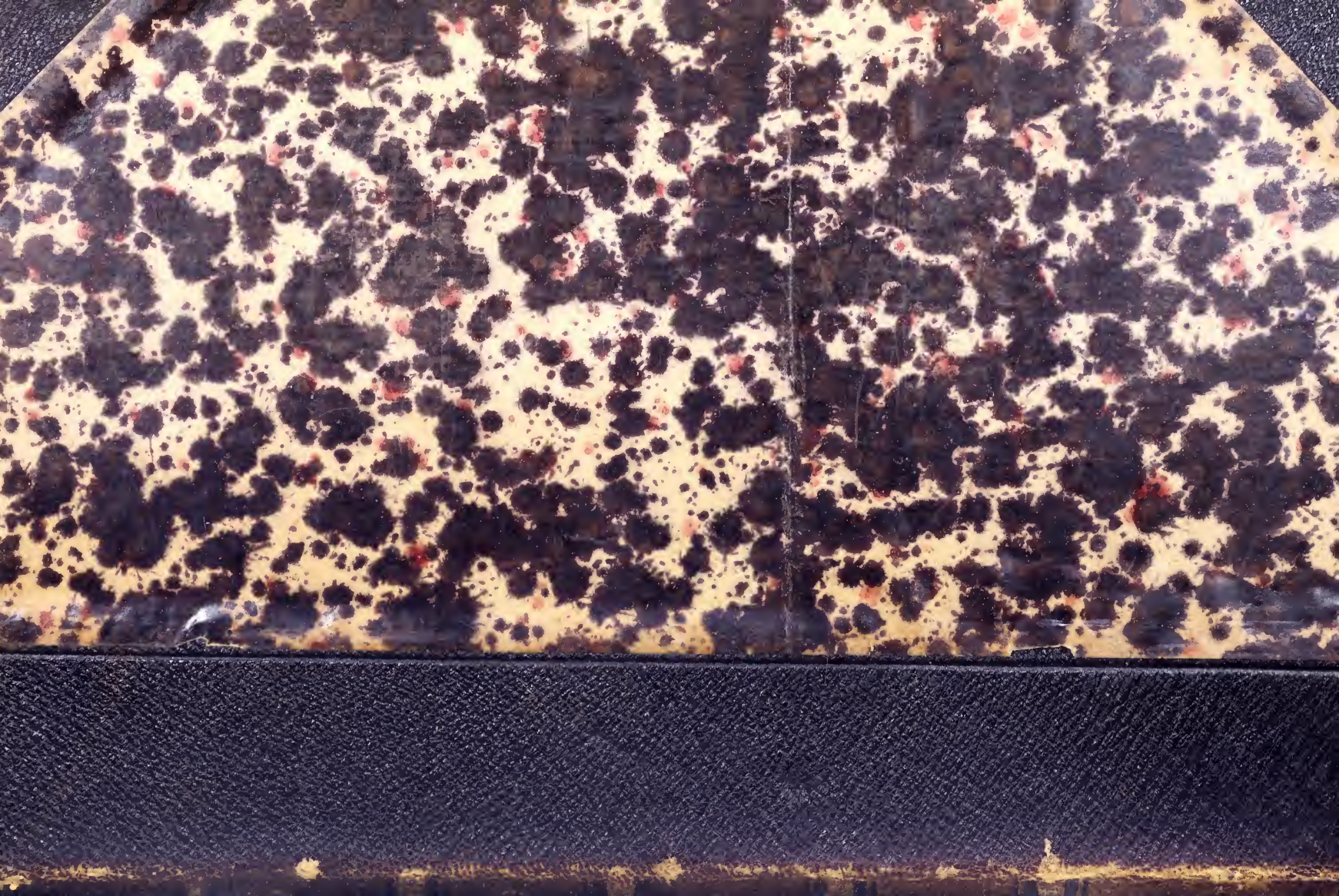

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SAMUEL ADJAI CROWTHER, D.D., BISHOP OF THE NIGER.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

BISHOP CROWTHER.

Samuel Adjai Crowther, now Bishop of the Niger, in connection with the Church Missionary Society, was born in 1810, in the Yoruba country, in a town called Oshogun. His name was Adjai. When eleven years of age, he was carried off as a slave by a hostile tribe, who destroyed his native town, killing his father among the other male inhabitants. He was even separated from his mother and sisters, and in a short time passed through the hands of four or five different masters. So wretched was the poor boy, especially at the prospect of being sold at last to the Portuguese traders, that he could neither eat nor sleep, and tried frequently to strangle himself. When at last he was sold to them, he was treated, as all slaves are who are waiting for embarkation, with the utmost cruelty. An iron fetter was put on the necks of both boys and men, and through the rings on these fetters a chain was passed from one to another, and then fastened at each end with a padlock. The boys suffered sadly from this, for the men were often angry, and would draw the chain violently, bruising their necks; and especially at the time for sleep, they would draw the chain so close to ease themselves of the weight of it that they might lie more comfortably, as almost to choke the boys; besides which, the room in which they were confined at night was so close, having no windows and but one door, which was locked, that in that hot country they were almost suffocated. Now and then two or three of them quarrelled and fought, although chained together, and then the whole party suffered punishment without distinction. They were put on board at Lagos, but were pursued the next day by English ships of war and captured. They were afterwards landed at Sierra Leone, and were sent at once from Freetown to Bathurst, a church missionary station in the mountains, seven miles from Freetown. They were soon taken into the mission school. Adjai showed a great love of learning and desire for knowledge, so that the two hours' teaching which he had with the rest from the monitor in the school did not satisfy him, and he soon contrived a way to learn a little faster. Some of his countrymen, who were living at Bathurst, were kind to him; and he went into the town to one of them and begged him to give him a halfpenny, with which he bought a card that had the alphabet on it in both large and small letters. He then got one of the school children to teach him; and so anxious was he to learn his letters, that in about three days he knew them all. In about six months after he was brought to Sierra Leone he could read the New Testament, when he was made a monitor in the school and had a class of his own to teach.

After some years Adjai was brought under the influence of the Gospel, and on the 11th of December, 1825, he was baptized by the Rev. J. Raban, one of the missionaries. He took the name of Samuel Crowther, from a well known excellent clergyman in London. In the following year he was sent to London, and even then he had a desire to prepare himself for mission work; the way, however, was not open, and he went back to Sierra Leone and became a student at Fourah Bay College, where he made very rapid advances in different branches of knowledge. He was married in 1829, to a native Christian, and became, soon after, master of a school in Regent's Town. Here he laboured for years in connection with the Church Missionary Society. At length when, in 1841, the famous Niger Ex-

pedition was prepared he became, with the consent of the society, an interpreter. He returned in safety from the disastrous expedition; but he had seen in his journey enough of his native country to make him long more then ever, for he had often had the idea before, to go and preach the Gospel to the natives in the interior. He came to England to the Missionary College at Islington, to prepare himself for the work, and was after a time ordained by the Bishop of London. He left England in October, 1843, reaching Sierra Leone on the 2nd of December. His appearance as an ordained minister had an excellent effect upon his countrymen. He arrived on Saturday, and the next day for the first time preached to his countrymen "the unsearchable riches of Christ." Deep was their interest in hearing him, and in receiving from his hands, in the sacrament which followed, the symbols of the Saviour's dying and redeeming love. A solemn day it was for *all*, and at the close of it, Mr. Crowther remarks, in his journal, that the question "who maketh thee to differ?" filled him with "shame and confusion of face." He remained a time in Sierra Leone, during which he translated the Gospel of Luke, the Acts of the Apostles, and the Epistle to the Romans into his native Yoruba language.

Preparations had in the meantime been made in Abbeokuta by the return from Sierra Leone of native Christians, and the visit of Mr. Townsend, a catechist of the Church Missionary Society. He sailed with Mr. Townsend, who was ordained for the work, and Mr. Gollner and their wives, for Badagry, intending to go to Abbeokuta; but finding it at the time unsafe, they remained at Badagry, and began mission work there, choosing a very large tree for their church, under the widespread and thick branches of which Mr. Crowther preached regularly every Lord's Day. He also began a school. After eighteen months, the war having terminated which kept them back, he and Mr. Townsend proceeded, in July 1846, to Abbeokuta, which they reached after a most difficult and painful journey, chiefly through thick jungle. They were welcomed by chiefs and people, and that mission was begun which has since proved a most prosperous one. They obtained land for a church, and Mr. Crowther busied himself in preaching and in translating more of the Scriptures, as well as those parts of the Prayer Book which are used by the congregation in the public services on the Lord's Day. By a remarkable providence his mother, from whom he had been separated for twenty-five years from the destruction of his native village, came in search of him, having heard in some way of his identity with her lost son. She was, with his sisters and other members of the family, soon after brought to a knowledge of the truth, and was baptized by the name of Hannah, a name chosen by Mr. Crowther because his own name was Samuel. He preached the sermon himself upon this most touching occasion. The work proceeded at Abbeokuta with much success. In a letter written on the 3rd of August, 1849, the day on which, three years before, the missionaries had entered Abbeokuta, Mr. Crowther says—"'What has God wrought' in this short interval between light and darkness! At the lowest calculation we have now 500 constant attendants on the means of grace, about 80 communicants, and nearly 200 candidates for baptism and the Lord's supper. A great number of the heathen have ceased to worship their idols; others have gone a step further and have cast *theirs* away altogether, and are not far from enlisting themselves under the banner of Christ. The Gospel has been preached in nearly all the remote parts of this extensive town, and is become a subject of conversation and discussion in their war expeditions, in their farms, and in the markets that are held far away from this place." A persecution was soon after this begun at the instigation of the heathen priests; but the converts stood the test nobly, and the persecution soon ceased.

In the year 1854 Mr. Crowther went up the river Niger a second time in a small steamer despatched by the well-known ship-builder, Mr. Laird. This expedition proceeded 250 miles beyond the farthest point reached in 1841, and was in every respect most successful. The reception the party met with all along from the kings and chiefs of the countries they passed through was beyond their hopes, and in a letter written by Mr. Crowther, as soon as they had returned, he says: "I believe the time is fully come when Christianity must be introduced on the banks of the Niger; the people are willing to receive any one who may be sent among them. The English are still looked upon as their friends, with whom they desire to have connection as with the first nation in the world. God has provided instruments to begin the work, in the liberated Africans of the colony of Sierra Leone, who are the natives of the banks of this river." Mr. Crowther then speaks of the great effect it has, when the heathen natives are addressed by one of their own country-

men, now a Christian; when he can tell them that he has found what he once believed (as they now do) to be all foolishness and misery; and when he, with all loving earnestness, tells them that he *has* found what is good, and says to them, as Moses did to Hobab, "Come with us, for the Lord has promised good." Mr. Crowther took full opportunity of preaching the gospel faithfully and earnestly in all the towns which were visited, and his words were not without their effect. The success of this expedition determined the English Government to enter into a contract with Mr. Laird to explore the Niger and the rivers which flow into it. Mr. Crowther, with Mr. Taylor, another native clergyman, and several catechists, accompanied this new expedition, which entered the Niger in July, 1857. They preached again wherever they went, and they established a mission station at Onitsha, where Mr. Taylor remained. The following extract from his journal gives an idea of their journey: "We renewed our journey for Onitsha. As we steamed along I gazed upon the river. It is a noble and exquisitely beautiful river, and richly fringed with fruit-bearing and other trees, some of them of gigantic growth. The beautiful plantain trees, with their splendid foliage and bunches of fruit; the different species of birds, with gay plumage, flitting across the river, warbling their songs of gratitude to God their Maker; and the peacefully running stream, joining the main river, conspired to form a delightful scene. 'Glide on, ye fair waters of Joliba, in submission to the Almighty will; may thy channel be ever full. Upon thee shall the messengers of peace ride on to proclaim liberty to the captives, and the opening of the prison to them that are bound, that they may be trees of righteousness, the planting of the Lord, that He may be glorified. Kings of every tribe shall fall down before Him; all nations shall serve Him.' After breakfast we went on shore. We walked up to the chief's house. Dr. B. spoke to him first, and stated that the Queen of England wished to make friends with all African kings, &c."

Mr. Crowther was engaged for years in visiting different stations on the Niger, and attempting to found new missions. His journals during these years, published in the *Church Missionary Intelligencer*, are full of interest, and exhibit the earnest and energetic character of the man. He showed remarkable ability in dealing with the native kings, and generally left them with a friendly feeling as to his mission. Many baptisms took place during this period in Onitsha, Ghebe, and other stations, and the converts, when tested by occasional persecution, showed the same faithfulness as those of Abbeokuta. The ability and remarkable Christian zeal of Mr. Crowther had for years marked him out as the true type of a missionary bishop fitted to oversee the churches in that part of Africa, and to spread far and wide through suitable agents the message of salvation. The Church Missionary Society determined therefore to secure, if possible, his consecration to this office, and, at length, after the arrangements had been made with the Government and the Archbishop of Canterbury, he came to this country, and on the 29th of June, 1864, was consecrated Bishop of the Niger. The consecration of a native African bishop excited much interest, and there were many present to witness the ceremony. He was consecrated with the Bishops of Peterborough and Tasmania, the Rev. Professor Mansel preaching on the occasion. The following are the terms of the royal mandate:—"We do, by this our license under our royal signet and sign manual, authorize and empower you, the said Rev. Samuel Adjie Crowther, to be Bishop of the United Church of England and Ireland in the said countries in Western Africa, beyond the limits of our dominions." The University of Oxford conferred upon the bishop the honorary title of Doctor of Divinity.

Never did a Christian bishop enter with more spirit upon his important duties. Leaving this country within a month he reached Africa just in time to join the "Investigator" which was going up the Niger, when he had seven weeks to visit the stations, to ordain pastors and encourage the brethren. He wound up the narrative of this visitation in these words, "Let the Church of Christ buckle on her harness; for this is the time of her action. Her efforts are becoming more permanent in missions among the heathen; her zealous missionaries, who had been training up a Timothy or Titus for the work of the ministry, may have long entered into rest, or been beaten back to retire, through broken health, from the missionary fields of labour in heathen lands, yet their fruits remain: those of the labours of early missionaries in the West Africa Mission are becoming reproductive on the banks of the Niger. If the Lord give the word, great shall be the company of the preachers. Let us, then, watch the leadings of His providence, and be on the alert when He beckons us to move forward."

The *Church Missionary Intelligencer*, in noticing this primary visitation says, most aptly, in con-

gratulating the society on the appointment of a native bishop :—"The points of vitality in these lands, where Christianity is come into action, are far apart. Yet are they respectively of great importance. Each little movement is the centre of hope to the surrounding dark heathen country. Small as it may be now, yet in reality it is capable of unlimited development ; but in order to this it requires to be watched and tended. Some intercommunication is needed between the different stations, to cheer the hearts of the isolated labourers, and yield to them active help. This the Episcopate, if filled by a truly spiritual man, whose heart is in the work, and to whom God has given a right judgment in all things, is capable of doing. The Bishop can set in order the things that are wanting : he can ordain, confirm, build together the materials which have been gathered in ; give them form and stability. But it must be an itinerant Episcopate ; rapid in its action ; quick to supply what is wanting, and to improve opportunities ; and to this the European Episcopate has been found unequal. Devoted men have found themselves placed in painful situations, with a perception of what is needed to be done and an anxiety to do it, and yet at the same time disabled by the influence of the African climate on their health. In this conflict several of them have laid down their lives. In the admission of a native to the Episcopate, the office has been set free from such hindrances, and the animating effect of this is felt all along the banks of the Niger. We believe that this important step will, under God, accelerate the mission work abroad, and encourage the friends of missions at home ; and we thank God that on the Church Missionary Society has been bestowed the honour of introducing the first native clergyman to the office of a Bishop."

The same publication, in introducing Bishop Crowther's journal of his visitation in the following year, 1865, gives the following general view of the state of the mission :—"The Niger Mission is purely native. It is rapidly unfolding, and becoming alike extensive and important. Five stations are in action along the banks of the great river, extending from the mouth to the confluence ; at two of them congregations have been already gathered. Even at the time of the last Anniversary of the Parent Society this mission was alike important and interesting. It consisted at that time of three stations ; a native bishop and two clergymen, with ten native lay teachers ; the native Christians, 202 ; the communicants, 73. Its cost to the Society during the previous year was £985. Compare it with the Palestine Mission, consisting of two stations, two European missionaries, three European agents, and four lay teachers, with 145 native Christians and 45 native communicants ; its cost to the Society was more than double—£2,058. The difference is, that the one is a foundation mission, and the other is a native mission, based on the foundation of a native church, which, by previous labours, has been raised up on the West African coast."

The head quarters of Bishop Crowther are Bonny, near the mouth of the Bonny river, which forms one of the arms of the Niger at its delta. Here "on Sunday, April 29th, 1866, the school-chapel," says the bishop, "was opened for public service and school, to the satisfaction of all who are interested in our work here. Notice was given previous to Sunday of the intended opening, King Pepple being particularly invited, and he invited his leading chiefs, five of the principal of whom were present with him, with their attendants : these, together with fifty-three school-children, neatly dressed, and five Europeans, and some young men, traders from Fernando Po and Sierra Leone, assembling in a new mud-wall chapel, neatly whitewashed, made a scene never witnessed in Bonny before. Everything around us bespoke neatness, comfort, civilization, and religious solemnity. I never saw happier and more cheerful countenances than those shown by these chiefs before us to-day. They were highly pleased to hear their children sing so nicely, and joining in the responses of our church service, a thing which they never thought, or could have been made to believe to be possible for their children to do. The first two verses of the sixty-sixth chapter of Isaiah was chosen for the text on this occasion. The 132nd Psalm was read on laying the foundation."

The mission at Bonny was only established in January, 1866, three months before. The people were exceedingly superstitious, worshipping chiefly a reptile called the guana, of the lizard tribe. We learn by a letter dated April 22nd of this year, and referred to previously in the intelligence department of this journal, that this worship has been given up by order of the King and leading chiefs, and the reptiles, which were dangerous and a great nuisance, publicly destroyed. Bishop Crowther, after noticing the proclamation declaring them to be no longer juju, and ordering their destruction, describes thus the scene :—"No sooner was this renuncia-

tion made, and orders given to clear the town of them, than many persons turned out in pursuit of these poor reptiles, which had been so long idolized, and now killed them as it were in revenge, and strewed their carcasses all about in open places, and in the markets, by dozens and scores; fifty-seven were counted at one market-place alone, where they were exposed to public view as a proof of the people's conviction of former error, and that they were determined to reform in good earnest in this respect: everywhere one went the carcasses of the guana met the sight. There was another decision made respecting the removal of the guanas; lest any should hereafter say he had not had some share in the extinction of the sacred reptile, it was decided that some of the blood should be sprinkled into all the wells in Bonny town, to indicate that they all had concurred, not only in its destruction, but in its use as food. Many soon after began to feed upon the flesh, roasted with fire. This reminds me of the passage—'And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.' (Exodus xxxii. 20.) Not only had the people suffered great losses by these reptiles devouring their chickens, but several persons had seriously suffered, either by being severely beaten or even put to death for hunting or unwittingly killing one of these sacred reptiles. Being thus protected by such severity, the guanas became tame, and ranged about everywhere, like domestic creatures, unmolested. It was superstitiously believed that if any person should kill one of them, the vengeance of the gods would be felt throughout the country; hence every one was afraid to offend."

Wherever Bishop Crowther labours he seems to have remarkable tact in winning over the kings and chiefs, as well as in influencing the people. Africa, with great missionary names, cannot boast of a more efficient or able labourer than this negro son of its own soil—this poor ransomed slave. His energy and ability, and intellectual vigour, apparent in the likeness which forms our frontispiece, as well as in all his actions, furnish one remarkable contradiction, among many others, to the absurd and infidel theories started by a few *savans* in recent times as to the want of capacity and the non-humanity of the negro race. But, above all, what we see and admire is the high type of piety and the true Christian simplicity, worthy of primitive times, of this devoted pastor, whom God, we believe, has raised up to accomplish a great work in some of the most barbarous and degraded regions of Western Africa.

THE AMSTERDAM CONFERENCE.

In continuing our narrative of the proceedings of the Conference at Amsterdam, we should like to have been able, after hearing so many foreign brethren, to present a clear account of the religious condition of their respective countries. When all the papers and speeches are translated this may be possible, but at present we must confine ourselves chiefly to the English addresses which were delivered. After the dispatch of our last parcel, the subject of "Christianity and human misery" was brought before the Conference. This was on Friday, and Dr. Guthrie presided. The venerable doctor looked in tolerably good health, and in the course of the day told in his own pathetic and eloquent way the story of his own ragged schools. If the Dutch, as the Doctor believes, can understand good Scotch, then the citizens of Amsterdam had as great a treat as English visitors in listening to him. The Rev. J. H. Wilson read a paper upon "Christian philanthropy and popular literature." Dr. Gladstone referred to Christian work among the youth of the upper classes. The Rev. John Ross introduced the claims of systematic beneficence in an admirable paper entitled "the New Testament plan of Christian finance." On Saturday excursions were made to places of interest in the neighbourhood; to Haarlem to hear the famous organ, and to Zaandam to see the cottage of Peter the Great. On Saturday also, the Council passed a resolution relative to the invitation from America to the Alliance, to hold its next general Conference in New York. The resolution suggested that the American branch should enter into correspondence with the other branches with a view to the acceptance of the invitation, if it should be found practicable. On Sunday, sermons were preached morning and evening, in the various churches of the city, and attracted large congregations. The united communion service in the afternoon in the

Remonstrant church was very numerously attended, and was of a most hallowed character. Ministers and members of different churches literally sat down at the same table, the custom in the Remonstrant church being for communicants to sit round a table during the service. The manner in which the Sabbath was observed in Amsterdam, struck many English visitors with surprise, although they were no strangers to the continental mode of spending Sunday. The shops were open just as upon any other day; not merely refreshment houses, but grocers, drapers, and other tradesmen. The theatre also was advertised by bills for an evening performance, and late at night after a concert in the "Crystal Palace" there was a grand display of fireworks. It was not without good reason therefore that the following resolution was unanimously adopted, in the hope that it would have some influence in bringing about a better state of things :—"The brethren assembled at Amsterdam from various parts of the earth, bear testimony to the unspeakable advantage which they derive from the religious observance of the Lord's day, and they sorrow that in many parts of Europe this happy privilege is imperfectly enjoyed. They therefore desire and pray that members of this Alliance should in their several places of abode and spheres of influence use earnest endeavours to secure from States, principalities, and masters of establishments, for every one the weekly day of rest from labour, so that all may freely and fully participate in the temporal and spiritual benefits of the Lord's day." M. Alexander Lombard of Geneva, was especially active in endeavouring to gain a decisive utterance from the Alliance upon this matter. Amongst other practical suggestions thrown out by him, he thought that committees should be formed in the various towns and countries of the continent. He wanted to see an international league established for the purpose of directing general attention to the observance of the Lord's day, and of stirring up masters of great establishments, and continental governments to release working men from their seven days' toil. It is said that the influence of the resolution passed at Geneva in 1861 is still felt, and it is to be hoped that results equally beneficial will flow from the clear expression of opinion given in Amsterdam.

Monday and Tuesday, the last two days of the Conference, were devoted to the discussion of Christian Missions and Nationality; this being a subject specially interesting to foreign pastors present, although to English visitors it scarcely seemed worth so much discussion. No one dreams that an English Christianity will suit India, or that missionaries will in the long-run plant their own ecclesiastical systems in heathen lands. The Rev. William Fairbrother, of the London Missionary Society, rightly suggested in the admirable paper which he read, that at the earliest practicable period, the churches in heathen countries should be left to their own resources and self-government as the best means of developing a healthy and vigorous Christian life in the community, and leaving the foreign missionary at liberty to extend his operations in other lands where Christianity is unknown. He believed that the consolidation into certain forms of ecclesiastical polity, or modes of extension, might be safely left to the churches, with the conviction that the Great Head of the church will watch over their interests, and overrule all things for the final triumph of truth.

The Rev. Durant Philip who, for more than twenty years, has been labouring in South Africa, delivered in the Dutch language a most interesting speech upon the work of missions in his part of the world. He said many societies had taken part in the evangelization of South Africa, doubtless because Christians of all nations felt the gigantic wrongs which had been done to that continent. The missions with which he was connected were those of the London Missionary Society, which had, in connection with its operations within and beyond the colony, about 5,000 church members and about 30,000 attendants on the means of grace. But many other societies also were busily at work; the church in Holland alone had no mission among the rest. As he looked around him in Holland, he could see signs of the great prosperity and wealth with which God had endowed the land. As a country Holland was famous, and excited the admiration of Europe by its institutions for the alleviation of poverty and the reformation of criminals; but still there was no proportionate effort for foreign missions, and nothing would so much tend to correct the selfishness and torpor in spiritual things which great wealth was apt to produce, as active engagement in such schemes of usefulness as were furnished by foreign missions. In the course of his speech Mr. Philip paid an eloquent tribute to the zeal of Vanderkemp. Assuredly, he said, he was one of the grandest of modern missionaries, and one to whom he could point as more signally than any other fulfilling the apos-

tolic declaration—"Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Jesus Christ my Lord." Talented, learned, and elevated in rank, he forsook all to become a missionary to one of the most degraded branches of the human race. And though, in his own judgment, the speaker might condemn many things which Vanderkemp in this spirit of self-humiliation did, yet, when he considered how, by so doing, he had completely gained the confidence of those degraded beings, and led them to faith in Christ and to salvation, it was a question whether the folly of Vanderkemp was not wiser than the wisdom of other men. By his heroic sacrifices he stood eminently in the foreground among modern missionaries. The work in Africa, Mr. Philip stated, had its encouragements and discouragements; and, among other matters that could not be otherwise than a source of sorrow to himself, was the condition of the missionaries of the French Protestants to the north of the Orange River. He had long known those men, and could bear cheerful testimony to the intelligence, the diligence, and the disinterestedness with which they carried on their labours. The sympathies of the Alliance were claimed on behalf of those missionaries, and their prayers also, that every obstacle might be removed by which their work among the nations was at present interrupted, so that they might return to their spheres of labour, and resume their work.

The work done by the Society for Promoting Female Education in the East was introduced in a brief paper, by Mr. Baxter, of London. He reviewed the sphere of the Society's operations, and stated that the Society had sent out 124 qualified teachers, and that 295 young schoolmistresses trained by them were now in native employment. There were 365 schools now in correspondence with the committee, containing, according to the latest accounts, above 15,000 scholars, including some of all ages. The paper gave some interesting details in reference to zenana work, or work amongst the closely secluded ladies of India. Since the meeting in India, the committee had been permitted to rejoice in many proofs that their labours were not in vain. They could state that there were more than 400 native ladies who were receiving Christian instruction in various parts of India.

The claims of young men were ably advocated by Mr. W. E. Shipton, of the Young Men's Christian Association, who justified his introducing the subject upon a missionary day by stating that there were many heathen besides those of pagan lands, and none more destitute than those around our own doors. He believed that there were no heathen so destitute of the knowledge of Christ as the young men of the middle class of the great cities of Europe. He gave some important statistics of Young Men's Christian Associations throughout the world, and conjectured that there were at present upwards of eight hundred associations, numbering upwards of fifty-five thousand members.

On Monday evening several sectional meetings were held, one of the most interesting taking place in the open air. Here M. Bersier, in the presence of a large audience, gave a lively address on the large influence which laymen and Christian women might exert for the spread of religion, and which they were now feeling it incumbent upon themselves to exert. His details respecting France were followed by many suggestions and inquiries from Signor Appia, an Italian gentleman connected with the Sunday schools in that country, and who publishes a periodical having reference to their operation. Mr. Bröckelmann of Heidelberg, who is actively engaged in establishing Sunday schools in Germany, supplied some interesting details of the success attending his efforts. Altogether this gathering under the leafy shade of the Park gardens was one of the most pleasant of the sectional meetings.

The subject of Missions was resumed on the last day of the Conference, when Dr. Mullens, of the London Missionary Society, presented a masterly paper on Christian Missions in relation to Nationality. In speaking of the manner in which Christianity had won national victories, and had subdued all the elements of national and public life, he showed how the agencies of modern missions were themselves derived from different nations. He said, "Christianity was first founded by members of one people, and an exclusive people too. But the missions of present times are sustained by the coins of many countries and by prayers offered in many tongues. Missionary societies are formed among the believers of many churches, and missionaries themselves come from many lands. In the great work of missions, no church, no nation, can claim exclusive pre-eminence, whether in the character of its missionaries, the wisdom of their plans, or the blessing which has followed their labours. Our Moravian brethren began in modern times, and have run a most useful course, for which all churches honour them. The scholars of Francke and their succes-

sors, Ziegenbalg and Schultz, Walther and Dahl, Hultzmann and Breithaupt, and Schwartz and Gericke next founded and carried on the Danish mission in South India. The great trio of Serampore were English Baptists. Holland sent Vanderkemp to South Africa, Gutzlaff to Rhio, and Kindlinger to Madras. English Churchmen have Christianized New Zealand ; American Congregationalists long since took the gospel to Hawaii ; English Wesleyans took Tonga and Fiji, and English Congregationalists founded the mission in Madagascar. All societies have befriended the despised races of Africa, and, in so doing, have borne and still bear the reproaches of their own countrymen. The Free Church of Scotland has devoted itself greatly to the Jews. The Congregationalists of New England have, under God's blessing, been restoring life to the Eastern Churches. This variety of origin among the labourers is strikingly exhibited in India. The six hundred foreign missionaries labouring in that empire belong to twenty-five different societies, and have been trained under many forms of church government. During the last fifteen years, perhaps the most solid advance by native churches has been attained in the English church missions and their neighbours of the London Society in Tinnevelly and Travancore. The most enterprising mission was that of the American Episcopal Methodists ; the largest number of men was sent by the Church Missionary Society ; the most rapid extension was made by American Baptists among the Karens, and the Berlin brethren among the Koles ; the martyrs of the period were American Presbyterians ; and the palm of self-denial must be given to the three Moravian brethren, who buried themselves among the Himalaya snows."

During the session the subject of American missions in Turkey was introduced by the Rev. J. K. Green, of Broosa. This mission, he said, formerly one, was now divided into three missions, each of which was self-governing, and combining in their organization elements both Congregational and Presbyterian. In these three missions, not including Syria, there were in 1866 78 male and female missionaries, located at 22 of the principal cities of Asia Minor and of Bulgaria in European Turkey. Dependent upon these 22 centres there were 138 stations occupied by native evangelists, and in all there were 152 places where the gospel was statedly preached. In the three missions there were 56 organised churches, with a total membership of 2,484, of whom 850 were females. Mr. Green was of opinion that the present aim of the Turks was, by praiseworthy internal reforms, to strengthen their rule and to shake off foreign interference. With them religious liberty had been the result rather of outward pressure than of inward impulse, and he believed that, for the practical enjoyment of toleration, foreign pressure was still needed.

The "farewell meeting" was held in the evening of the last day of the Conference, and was more numerously attended than any of the former gatherings. Prayers were offered and addresses delivered by several of the delegates present. Dr. Prime, in the course of a touching farewell speech, reiterated the invitations which had been sent to the Alliance to hold its next General Conference in New York. He said, "We must see your faces in America, in our churches and our homes beyond the seas. We have asked you to come, and we will look forward to your coming when a few more suns shall have rolled. God has a great work for us to do, and we want you to come and hold up our hands and strengthen our hearts, and we feel sure that when you return you will pray more than ever for America." The proceedings were brought to a close by the assembly singing the doxology, and thus terminated the Fifth General Conference of the Evangelical Alliance, in which it is supposed about two thousand persons took part.

Were space no object, we should like fully to describe the Great National Open-air Meeting which took place at Vogelenzang, about twenty miles from Amsterdam, on the following day. The festival is not merely a local one, but draws to itself the friends of missions in Holland from all parts of the country. Here, rich and poor meet together, and the Christian peasantry gather in large numbers, both to manifest their interest in missions, and to enjoy a pleasant holiday under the bright autumn sky. About ten thousand persons assembled. For the use of the speakers free platforms had been put up in various parts of the park. At ten o'clock the proceedings were opened at the large central platform, by a brief address from the president of the committee, the Rev. O. G. Heldring. Then a sermon was preached by the Rev. L. J. Van Rhyn. He was followed by the secretary, Mr. Buytendyk, and he by Mr. Looman, with a report of the operation of missions in the Netherlands. Throughout the day there was almost continuous speaking or singing at every platform, and there were always audiences to listen. Amongst missionaries from

abroad who spoke, were two Netherlands missionaries from Java and the Celebes, of whose work little is known in England. There were a few Americans from Turkey; and M. Casalis, now secretary of the Paris Missionary Society, from the Basuto country in South Africa. Among the English missionaries were the Rev. F. Tucker, who delivered an excellent address, full of facts; Dr. Mullens, Mr. Gritton, of the Church Missionary Society, and Mr. Durant Philip, who, for the second time, much to their satisfaction, addressed his audience in their own Dutch tongue. These addresses were all very simple, and very brief; containing a few facts in the mere elements of missionary life. The great interest of the meeting culminated in a real convert, a native pastor from Diarbekir, whose brown face and red fez cap produced a sensation among the quiet villagers. In addition to these proceedings, Lord Radstock and Mr. R. Baxter set up an independent series of evangelistic services. All the services were closed a little after five, after which the vast assembly began to disperse. Altogether, the gathering in Holland has been eminently successful; and the Dutch friends, who have manifested such unbounded hospitality, trust that it will prove a stimulus to the Christian life of all their churches for many years to come.

MISS CARPENTER'S VISIT TO INDIA.

(To the Editor of *Christian Work.*)

SIR,—In the June number of your magazine there is an interesting account of Miss Carpenter's late visit to India. This account contains a few points that require some notice. I do not of course know how far the objectionable parts are Miss Carpenter's, or how far they may have arisen from the condensation of her original address, and the omission possibly of qualifying statements. But the account as it stands in *Christian Work* is fitted to convey some very erroneous impressions; and I am sure you will be glad that these should be removed. It is not the impression left by the report as a whole, that I find fault with. Looked at in this way it is fair and valuable, as well as interesting. It contains, it is true, some invidious phrases. *Unsectarian*, for instance, is applied to Government schools, which as opposed to those of the missions can only, with fairness to both, be spoken of as *secular*. *Proselytising*, too, is the term applied to all endeavours to lead the heathen to embrace the truth and avow it. The use of such terms, however capable of etymological defence, certainly betrays a bias against true mission work. The account also that is given of the beliefs and moral position of Hindus educated in secular schools is decidedly *coleur-de-rose;* but is quite the impression that would naturally be carried away by one coming into only temporary contact with them. With some such exceptions as these, the address as reported by you conveys as fair an impression of the state of matters in India at the present time, as could be expected at the hands of one looking from Miss Carpenter's point of view, and spending so short a time in the country as she did. It must be admitted, too, that it contains some remarks on the management of missions and what they are actually effecting, which their directors and supporters at home have much need to ponder.

There are two points, however, on which I am anxious that the readers of your magazine should be freed from the impression which Miss Carpenter's address, as reported in it, is fitted to convey: — an impression that will no doubt be strengthened by the statements made being so calm and matter of fact, and on the whole so friendly (up to a certain point) to missionary work. These points are the effects which it is said would follow the introduction of Christian instruction into Government schools; and the motives which are affirmed to lead pupils in many cases to prefer Christian to secular institutions.

With regard to the first, I do not here find fault with Miss Carpenter for expressing her opinion that the Bible ought not to be taught in Government schools. For myself I think it should, but much may be said in favour of the opposite view. There is much connected with the state of the country and the management of these schools which makes *some* earnest and thoughtful Christians hold that the regular introduction of the Bible by Government is not in the meantime to be pressed for, or even desired. But to say that "the natives would certainly refuse direct Christian instruction as a national insult and as an act of oppression," is an entire mistake; and to say

that the introduction of the Scriptures "would lead to the withdrawal of the children altogether, and perhaps to another mutiny," is an exaggeration as monstrous as that said to have been made by the speaker at Exeter Hall, who asserted that "the Hindoo children leave the Government for the mission schools, owing to their preference for the Bible which is taught in the latter." No doubt Miss Carpenter met with some Europeans, and perhaps a few natives whose opinions she would naturally think of weight, and who would express such views as she has done now. But to any one really acquainted with native feeling such statements as the above are so far from truth as to be positively ludicrous. Of course it is only of this Presidency that I speak with personal certainty, but from information received from men of different professions in the other Presidencies, I have not the slightest doubt that what is true in Madras in this regard as true throughout India. The fact is that the general feeling of the Hindus concerning religious instruction is one of complete indifference. The people at large — those who have not received any Christian influence—certainly prefer somewhat the Government and other purely secular schools. But this preference has only the most indirect connection with the religious instruction that is given in mission schools. To religious teaching as such no repugnance is felt; but both parents and pupils simply grudge the time that is given to it, since it gives no aid in the examinations of the universities, or the different Government examinations—and these are at present, especially the former, the great moving and regulating power in all education in India. If the universities were to demand for their examinations some knowledge of the Bible, all preference for secular schools as a class, to Christian schools as a class, would at once disappear. Nay, there would in that case at once spring up not only a desire but a demand for the introduction of the Bible as a text-book into every Government school. I mention this indifference of the natives of India on the question of religious education, not because it is in itself necessarily a good or hopeful sign, but simply that the real facts of the case may be known. In some respects at least it would be more encouraging if directly Christian teaching did meet with such opposition as is imagined by Miss Carpenter. But that the facts are as I have stated them is notorious to every one connected with education, at least in the south of India. A single fact may be mentioned in illustration. In the High School of the Rajah of Travancore, in his capital of Trevandrum, the Bible is regularly though not largely taught in almost every class, as part of the ordinary course. One hour a-week at least is devoted to it. This is under a heathen government, and in a school where all the pupils are heathen except a scarcely appreciable fraction—less certainly than 3 per cent. The Bible thus forms part of the regular curriculum, not of course with the wish that the pupils should become Christians, but probably because it is, very correctly, judged that some acquaintance with it is necessary for a thorough English education. But whatever be the motive, it surely marks very plainly the real feeling of the Hindus, and contrasts strongly with the rule in the Government schools of British India.

Coming now to the other point, it is certainly a remarkable fact, and I am glad that Miss Carpenter has observed it, that many pupils prefer Christian institutions, and even leave the secular schools to enter them. In your abstract of the address, the explanation given of this is that in schools taught by missionaries the education is gratuitous, and that "the objection to the Bible is overcome by the prospect of a gratuitous education." Now, this is very far from an accurate representation of the state of the case. The inaccuracy has, I hope, crept in in condensing Miss Carpenter's original statements; for she can hardly have fallen into it herself. My reason for so thinking is that I had a conversation with her on this very subject, in which it was all gone over, and the statement said to have been made by the Exeter Hall speaker also taken up. In this conversation Miss Carpenter recognized the real reason why mission schools are so often preferred; and even at that time, when she had been only a few weeks in India, recognized it so fully that I required only to corroborate the opinions that she expressed.

The fact is that, so far as I know, there is not now in India any English school connected with any missionary society, where the education is gratuitous (as government does nothing in purely vernacular education, only English schools require to be spoken of). If there are any of which I am not aware, at least they are so few and unimportant as to have no weight in the general question. There is no mission school of any standing in this part of India, nor I believe in any other, where no fees are charged. It is true that, as a rule, the fees in mission schools are somewhat lower than in secular schools of corresponding standing. But this is a very different matter from the education

being gratuitous. And in explanation of it many things must be kept in mind. There is the fact already mentioned that in mission schools a large portion of time is devoted to a study which gives no aid in passing those examinations which bulk so largely in the minds of the pupils, and count for everything in the eyes of their parents. Then there is the immense influence in India of everything that bears the name of Government, or is conducted by Government officials. Besides, Government schools and colleges, with unlimited funds to back them, ought to be, and no doubt commonly are, superior in scholastic equipment to anything that the mission institutions can afford. To this must be added the reckless expenditure in Government schools on scholarships and the like, which prevails in many parts at least of India. Such is the profusion of money spent in Government institutions that the average sum expended in one of them on the education of each pupil may safely be calculated at more than double what would be required in a missionary institution for furnishing an equally solid and high education. If such advantages as these on the side of the Government schools be fairly considered, it will be seen that, setting aside the proper effect of religious teaching altogether, a missionary school coming into competition with a Government one, requires to have its fees greatly lower than its rival, if both are to start on anything like a fair footing. It is of course impossible to estimate such things exactly; but I am satisfied that a Government school has so many advantages of this kind—and I have mentioned only some—that in order fairly to balance them there would be required a much greater disproportion between its fees and that of a mission school than commonly exists.

But what is the cause, then, of the admitted fact that Christian schools are so often preferred to secular ones. It is certainly not from any general desire for Christian education. And if any such reason has ever been assigned by any one, it is certainly one of the mischievous exaggerations which too frequently not only pain those who are working for Christ in India, but throw back the work, by raising unfounded expectations in its uninformed friends at home. That there are many pupils in mission schools who, now that they know something of the Bible, would not like to go to any school where it is not taught is perfectly true. But before those who are still ignorant of it could prefer to attend schools where it might be learned, there would require to be such a widespread acquaintance with Christianity and interest in it as has never been awakened in India hitherto. The true explanation—and of this Miss Carpenter spoke to me at length as what she saw to be the reason for the preference shown for many mission schools—the true explanation is that missionaries engaged in education manifest far more interest in their work, and far more personal affection for their pupils, than the gentlemen employed in Government schools. It is this that has enabled mission schools to contend, in many cases so successfully, against the enormous advantages on the side of their rivals. It is exactly what might be expected. It is but natural that those who have come to India amid many sacrifices, and with a high and glorious purpose, should have more zeal and more interest in those with whom they have to do, than men who as a class have entered on their duties simply from the motives that commonly determine the choice of a profession. And the influence is indeed great which personal zeal and interest give to one labouring among the natives of India. There is probably no race in the world so susceptible of personal influence. Once let them feel that a man has a personal, and not a mere official interest in them individually, and his influence is secure. In the case of a school this alone is not of course sufficient. If there be not efficient teaching, if the education be not thorough and substantial, it need not be expected that any mission school will flourish in the face of Government opposition. But if a Government and a mission school of the same equipment and efficiency be set down side by side—the mission school being under one with as much enthusiasm and personal influence as very many missionaries possess, and its rival under one diligent in his duty, but with the merely official interest in his pupils and his work, which is all but universal among Government teachers, I have no hesitation in saying that, even with equality of fees, the mission institution would in the course of time gain and permanently preserve the superior affection of the people in spite of its many external disadvantages.

It is not, then, to giving a gratuitous education, but to the love of the people which those display who have in them something of their Master's spirit, that the preference for Christian institutions, shown by those who know nothing of Christianity, save this one trait, deserves to be ascribed. It has often been remarked to me by those who have had good opportunities of judging, and even by Government educationists themselves, that the

boys like far better to be in certain mission schools than in any Government ones:—the reason given being that which I have now endeavoured to explain.

From what has been said several things follow, which I would willingly impress on the readers of your magazine. First, that there is a specially large and hopeful field for Christian education in India. Men of the right stamp have in it a noble opportunity for real and enduring work. There is no reason why Christian schools and colleges should not take the first place in the country, and mould its whole future thought and character.

But then, secondly; for this it is necessary that the institutions set up be thoroughly fitted to take the position which they profess to occupy, whether it be that of colleges, of high class schools, or of common schools. None are quicker than the Hindus to mark any inefficiency; none quicker to detect any discrepancy between promise and performance. But then on the other hand, among no people will an institution or a man tell sooner or more certainly, if the work that is undertaken, whatever it be, is thoroughly done.

It would indeed be a mistake, but one into which there is little danger of the friends of missions falling—to diminish the efforts made for the direct preaching of the Gospel in all its simplicity. But, side by side with this, there is the utmost room and need for the education of the rising generation being conducted on Christian principles, and by actively Christian men; and there is a loud call for the friends of missions doing more in the way than they have ever done as yet. And it must be remembered that the expense necessarily entailed by educational efforts, is even now comparatively small, and should always be diminishing. Whatever fault may be found with the management of their own schools by the Government of India, all who are interested in the advancement of religion or education must gratefully acknowledge the liberality of their scheme of grants in aid, by means of which any really efficient school, retaining full liberty to teach the highest truth, may yet receive out of the public funds a very large proportion of its entire expenditure. Between this and the fees that will be drawn by any institution that is maintained in a state of real efficiency, the burden resting on the society that supports it need only be a small one—quite incommensurate with the amount of Christian influence that may thus be exerted. It must be remembered, too, that Government is pledged to withdraw from all direct interference in the higher education, as soon as others are fully prepared to fill its place. If that pledge be once fulfilled, and if missionary societies would arrange among themselves, so that their schools instead of competing with, would aid one another; if thus the rivalry were ended by which at present the fees of all schools alike are kept below what is fair and reasonable, no pecuniary burden need devolve at all on the supporters at home of a thoroughly efficient educational institution. And surely it would be worth much effort to secure, even should it be half a century hence, that the higher education of India should be thoroughly leavened with a Christian spirit, that so each succeeding generation may from its very infancy be imbued with Christian feelings, and inspired with a Christian tendency. I am, yours, &c.

MADRAS, *August, 1867.* L. L.

MEDICAL MISSIONS—VALLEY OF KASHMIR.

WE have just been favoured with a copy of the second report of the Punjab Medical Mission; and we propose to make such extracts from it as may interest our readers. It gives an account of Dr. Elmslie's proceedings during the summer of 1866; and we gather from it, that although he experienced greater opposition than in 1865, his field of labour and opportunities of usefulness were considerably enlarged. The dispensary was closed on the 12th of October, when Dr. Elmslie returned to the Punjab. Our readers already know that he spent the winter months in Chumba, breaking ground, so to speak, for the medical missionary whom the Edinburgh Society have been doing their best to select, at the earnest request of his Highness the Rajah. (*Christian Work*, May, 1867.) Since the beginning of April, Dr. Elmslie has been again at his post in Sirinagar, and we hope to be able, on some future opportunity, to tell how he has been sustained and encouraged by the good hand of his God upon him.

In our extracts from the report, we have omitted the case of a Mussulman priest and his companion, who seem to have been savingly converted in connection with the medical mission in

Sirinagar; because full details have been already given in our number for February last, in a letter from Dr. Elmslie.

In laying a "Second Report of the Kashmir Medical Mission" before the Committee, I would at the outset acknowledge my heart-felt thankfulness to God for His marked goodness to the mission during the past season. Although one or two influential local enemies of the mission exerted themselves as much as they deemed prudent, to obstruct and retard our operations, and deter the inhabitants of the valley from frequenting the Medical Mission Dispensary, nevertheless, our numbers last season greatly exceeded those of the previous year. It is still more a matter for gratitude to God on our part that Nicodemus-like visits to the mission premises for the purpose of friendly conversation and discussion on the all-important subject of religion were more numerous and frequent this year than last, shewing at the very least a considerable increase in the interest manifested by several natives in the Christian religion. But that for which we ought to feel the most gratitude to God is the gladdening and encouraging intelligence that a certain Pìrzàdà, or Mussulman priest, has been led, by the Spirit of God blessing the word which he heard in connection with the medical mission dispensary in Sirinagar, to declare himself a Christian. It is earnestly to be hoped that this is but a small earnest or first-fruits of a rich spiritual harvest speedily to be reaped in unhappy Kashmir.

While these are unquestionably grounds for rejoicing and thankfulness, God has also seen fit, in His all-wise and inscrutable providence, to remove one from our midst of whom we certainly expected great things one day. Sikandar, by far the most promising of the three native assistants, was most unexpectedly cut off by fever at Abbottabad, on his way to Kashmir. During his fatal illness, he gave evidence of his sincere and entire trust in our adorable Redeemer, as his divine substitute for sin.

JOURNEY TO KASHMIR.

To see a strange route, to spread the news of the Medical Mission Dispensary's existence, and to scatter on fresh ground a few way-side seeds which, with the blessing of God, may hereafter spring up and bear fruit to His eternal praise and glory, induced me this season to prefer and fix upon the route by Abbottabad. Medical mission operations on the march were commenced at Muzufferabad, which is the first town arrived at in the territories of His Highness, the Mahàràjà of Kashmir by this route during our short stay in this town, as many as sixty-seven patients were treated, as well as our temporary wayfaring circumstances would permit. To carry on medical mission operations satisfactorily and efficiently, a fixed habitation is indispensable. Itinerant medical missions, therefore, other things being equal, are inferior to those which are stationary, and carried on in a populous and convenient centre. At each of the following halting places on the line of march from Abbottabad to Baramula, receptions were held for the sick; Muzufferabad Dopatta, Khànda, Katàì, Shahdara, and Gingal. 185 patients of both sexes, and of all ages, received advice and medicine at these different stations. Moreover, several of the minor operations in surgery were also performed. Not a few of these 185 patients who received medical aid had been brought to our camp from considerable distances, there being a remarkable scarcity of even the common native hakíms in those regions. In the various villages where we halted and rested, we were invariably welcomed and kindly treated by the inhabitants. Doubtless the high value which these rude and simple people set on English skill and medicine, sufficiently accounts for our kind reception. The Rev. T. R. Wade, C.M., Peshawur, myself, and the native catechist enjoyed the privilege of holding several interesting conversations with natives on the subject of Christianity; and those whom we found able to read, received gratuitously copies of the Gospels, religious books, or tracts. On all occasions, before any medicines were dispensed or advice given, a suitable passage of Holy Scripture was selected, read, and briefly and simply explained, in the hearing of the sick, and their friends and relatives, after which a short prayer was offered up for the Divine blessing on the people, the Word read and expounded, and on the advice and medicine about to be dispensed. This was our invariable practice; and on all occasions, without a single exception, the people listened quietly, reverently, and attentively.

On arriving at Baramula, a comparatively large town situated at the west end of the valley, boats were hired to convey the mission party and baggage to Sirinagar. The river Jhelum, which flows through the valley of Kashmir, is navigable from Baramula in the west to Islamabad in the extreme east of the valley. We landed in Sirinagar, the capital, on the 28th of April, after a very pleasant journey from Abbottabad.

It is observable with respect to the route by

Abbottabad, when compared with that *via* Murree, that the scenery is less picturesque, the road is more exposed to the sun's rays, and the marches are considerably longer but fewer in number. On the other hand, the Abbottabad route is decidedly easier.

MISSION ACCOMMODATION.

Our first concern on landing in Sirinagar was about a suitable and convenient house in which to carry on our medical mission operations. As the house occupied by the mission during the previous year of its existence had been in several respects convenient for our work, an effort was made to re-rent it from its owner, a native merchant; accordingly, an offer was immediately made to this man for his house, which he, however, declined, stating that the local government had some time before condemned his house as being unsafe to live in, and that it was consequently to be taken down forthwith. In passing, it may be mentioned that six months afterwards this same house was still standing and inhabited. Failing in securing our old quarters, we directed our steps elsewhere, and at last selected one of the Maharajah's bungalows, set apart for visitors, which appeared to be as suitable as any we could see for our purpose. The house selected was so situated that our medical mission labours could not reasonably annoy or incommode any one. The British resident, however, on his arrival in Sirinagar, raised some objections to our occupying one of his highness's bungalows for medical mission work, and promised to provide us with accommodation elsewhere. It is gratifying to be able to state that, through the influence of the British resident, two rude wooden buildings were erected in the immediate vicinity of the city of Sirinagar; one to serve as a dispensary, the other as a small hospital. Both erections are extremely rude, and were not quite finished at the end of the season. It is to be hoped that they are but the forerunners of more suitable accommodation, which is a great desideratum, and quite indispensable for the efficient carrying on, both of the medical and the missionary departments of the work. The bungalow which we selected and occupied possessed no room capacious enough to hold all the sick, whom it was our custom to assemble in one place to listen to the reading and exposition of God's holy Word. To compensate for the deficiencies of the house, the outer covering of a comparatively large tent was pitched on the lawn behind, and here, under its shade, the sick and their friends and relatives used to meet daily for the purpose above mentioned. The inner part of the same tent was also pitched, and formed all the hospital accommodation which we could command. In the case of patients coming from a distance, it was necessary to find lodging for them in the city where they were daily attended to.

MEDICAL WORK.

In this department of the work there is great reason for thankfulness. During the past season, with all its difficulties and obstacles, the medical mission dispensary was the humble means of affording physical relief to a much larger number of sufferers than on the previous year. In 1865, 2,295 patients received advice and treatment; last season, on the other hand, saw 3,365 patients attended at the dispensary, showing an increase last year over the first season of 1,070; many of the cases requiring surgical treatment last season were of a more serious character than those of the first year of the mission. This shows an increase of confidence on the part of the inhabitants of the valley. In the medical mission dispensary, several patients who had refused to follow the advice given them in the season of 1865, returned last year to the dispensary, and willingly submitted to the treatment which had been formerly recommended, and which, in two cases, was of a rather grave nature. During the season 173 receptions for the sick were held. The smallest number of patients present was on the 5th May, when the dispensary was opened. The number that day was 8. On the 25th June 182 were present, which was the largest number present on any one day. The largest number of monthly visits paid to the dispensary occurred in the month of August, when 3,980 visits were made. The total number of visits made during the season was 15,662. The average number of visits paid by each patient was therefore 5. The average daily attendance was 91, and the average monthly attendance was 2,610. These average numbers are only approximative. Several natives were treated in their own houses, and thus opportunities were afforded of carrying the blessed Gospel into a few heathen dwellings, from which its benign light is studiously excluded. Our visits on all occasions appeared to be welcomed and valued. The ignorance, bigotry, and superstition met with, however, were most saddening and pitiable; certainly no agency but that of God's own Holy Spirit can eradicate these bitter, bitter roots. Instead of giving a detailed account of the individual diseases treated at the dispensary during the past season, which to the unprofessional reader would be both uninteresting and

frequently unintelligible, it is deemed preferable to publish, from time to time, in one of the Indian medical journals, whatever appears to be strange, interesting, or instructive.

For the professional improvement of the native doctor and the dispensary assistants, classes were held throughout the season for the study of materia medica, chemistry, and anatomy. In conclusion, we would repeat what has already been said under the head of mission accommodation, that the medical department of the work, in an especial manner, labours under considerable difficulties from the want of proper and sufficient buildings.

MISSIONARY WORK.

This is the particular feature of our proceedings which is most distasteful to the local government of Kashmir. Like all bigoted, illiberal, and tyrannical governments, the native rulers of the valley thoroughly hate and fear the enlightening and elevating influence of Christianity. Every means is taken advantage of by those at the helm of affairs of Kashmir to continue and perpetuate the worse than Egyptian darkness that at present prevails in that unhappy and deplorable country. For a native to enquire even about the Christian religion, is still considered a heinous crime, worthy of fines, stripes, and imprisonments. The avenues leading to the mission bungalow were closely watched by sepoys, and it is well known that many who were sick, and much in want of medical and surgical aid, were thereby intimidated and deterred from frequenting the dispensary. This most reprehensible policy on the part of the native rulers of Kashmir, renders genuine mission work peculiarly difficult.

Last summer an effort was made to get the people to buy at small prices the Gospels and religious books which, during the first year of the mission, we had been in the habit of giving away gratuitously. This effort, however, failed. Education is at such a very low ebb in Kashmir, and the people have so little thirst for knowledge, that they are not yet willing to pay for books on the Christian religion; consequently, those who were found able to read, and who expressed a desire to have religious books, received them for nothing, and in this way numerous copies of the Gospels and religious books were given away. May God's Holy Spirit be with the readers of these books.

The religious exercises of the dispensary were conducted in the same manner this year as last. Before the physical ailments of the people were attended to, a carefully selected passage of Scripture was read and briefly commented on in the hearing of the people, after which a short prayer for the Divine blessing on the patients, the word read and explained, and the advice and medicine about to be dispensed, was offered up. This was our daily practice. On all occasions, without a single exception, the behaviour of the people was quiet and attentive. In these addresses seldom was any express reference made to the absurdities of Hinduism, or to the falsities of the religion of the false prophet; because we deem such references better fitted for the solitary interview than for the crowded assembly. We wish our hearers to know what Christianity is, to look at it with their mind's eye calmly and dispassionately. And if we know anything of the workings of the human mind, we believe that one of the main ways of effecting this is not unnecessarily to rouse the prejudices of your heathen listeners. The surpassing reasonableness and excellencies of the Christian religion should be the chief theme of the preacher to a crowd of heathens, leaving them to institute a comparison between their own corrupt and false religion and that of Jesus Christ.

Such, then, are the leading particulars respecting another six months' Medical Mission work in the Valley of Kashmir. Unquestionably much in the local government and present condition of the inhabitants is well fitted greatly to discourage us. But, on the other hand, the thought that more than three thousand sufferers from various maladies have either been wholly cured or their pains alleviated, the thought that the wondrous story of God's marvellous love to a sin-ruined world in the stupendous gift of His own dear Son, has become more extensively known, and the absolute certainty of the final triumph of the Gospel throughout the world should nerve, cheer, and encourage us to advance steadily, joyfully, and believingly in our Divine Master's great and good work. "As truly as I live, all the earth shall be filled with the glory of the Lord."

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh by the Commercial Bank, or Dr. Omond, 43, Charlotte Square; and in London by Mr. James Watson (Messrs. Nisbet & Co.), 21, Berners Street, W., or by Messrs. Fuller, Banbury, Mathieson & Co., 77, Lombard Street.

INTELLIGENCE.

England.

(From our own Correspondent.)

The publication of the report of the Ritual Commission in August has been followed by the still more important publication of a large portion of the evidence. This evidence is likely to be much more important than the report itself; and its revelations have given a shock to the Protestant feeling of the country. It brings to light an audacity in the proceedings of the ritualists which may force the legislature to action. There is nothing more repulsive to the feelings of Englishmen than the mysteries of the Confessional. In the Church of Rome the Confessional is guarded by certain restraints as to time and place, though it is known to be the source of wide-spread moral evil; but in these churches of the Establishment there is no security of any kind. The confessions are heard, as stated by Mr. Wagner, of Brighton, and others, in the vestries, at times selected by the clergy. One witness spoke of a young lady penitent kneeling for four hours upon her bare knees, at the altar, as a penance, for failures of temper. The ignorance of the ritualists of the first principles of Christianity is shown by their avowing that they impose as penances most frequently the repetition of prayers, thus converting into a torture the highest privilege of the Christian religion, and leading their penitents to commit blasphemy in the presence of God. It turns out that St. Alban's, Holborn, and other churches, built avowedly for the working people, are little patronized by them, being chiefly visited by strangers. Some of the city missionaries gave very important evidence on this subject.

The meeting of the Pan-Anglican Synod, with the preparatory services, has created some interest. Bishops have come from all parts. The total number of Anglican bishops is 137, of whom 75 have been present. Out of 28 members of the English bench, 10 have declined to attend. These, headed by the Archbishop of York, are chiefly of the Evangelical party. There are 43 bishops in the United States, of whom 19 have come. The Irish bench is represented by 8 out of 11. Twenty-three Colonial bishops have taken part, and all the Scotch bishops—7 in number—except one prevented by old age. The complexion of the Synod is decidedly High-Church, and one of the chief objects is to consider union with other Episcopal churches, though the subjects announced are only connected with internal arrangements among the various sections of the Anglican church itself. Some disappointment is felt that Bishop Colenso's case is not in the programme. The Bishop of Cape Town has been greatly vexed at the omission, and thus expressed himself at a recent meeting:—"It made him inexpressibly sad to think that he had left behind in his distant province one who was sent forth to preach this truth, and did so at one time, but who now avowedly in the name of the Church of England, and upheld by the courts of law, was declaring our Lord ignorant and Satan non-existent. He could not but feel this a grievance, and he was much depressed in spirit, notwithstanding the kindness with which he was welcomed. For he could not but bear in mind how those brethren in Natal who stood up for the faith were being persecuted and deprived of their means of existence. He did hope that the Church of England would not look on calmly and supinely, whilst their brethren were suffering as confessors. If ever Christ had a true confessor, it was that primitive Christian, his dear friend, the dean of Pieter-Maritzburg. He found, too, the poison existing in South Africa being sown more widely here, for he found clergy declaring that our Blessed Lord did not come into the world to found a spiritual kingdom, that He did not rise from the dead, and consequently that He did not ascend into heaven, or send the Holy Ghost, and will not come back again. He saw the Church indeed moved to its very foundations, but for what? About the shape or colour of an ecclesiastical dress. A commission of great men in Church and State was sitting on this subject, while the infidelity spreading at home and in the Colonies does not move to its foundation the consciences of the English people. He knew good men were grieved and distressed beyond measure, and he acknowledged the many hearty addresses of sympathy he had received, but he thought two things were binding on the Church of England;

(1) that she should as a Church say that she holds no communion with Bishop Colenso, if she is to be clear from all complicity with that which the whole Church regards as fearful heresy; (2) that she should give the right hand of fellowship to him elected in Bishop Colenso's room, or, if dissatisfied with him, to some chief pastor acceptable to herself, who might fold the scattered sheep and witness for the Church against heresy." Daily services were held in the week previous to the conference, at which addresses were delivered by many of the Colonial and United States bishops. The Bishop of Rhode Island referred to the joint clerical and lay action in the Convention of the Episcopal Church of the United States, and said, amidst an audible murmur of assent from all parts of the building, that if the Church of England would have its work well done, it must admit the laity into its councils. The exclusion of the laity from them was the great blot upon its system. In all the colonies, as well as in the United States, the lay element has been introduced.

The *Times* gives interesting statistics in regard to the Church of England, by which it appears that the number of incumbents has increased, in thirty or forty years, from 5,000 to about 13,000; one great cause being Bishop Blomfield's act against pluralities. The number of curates has remained stationary, being close upon 5,000. These statistics prove the growing activity of the Church, and also the large amount of work done by private voluntary effort, in founding new incumbencies and providing livings.

Mr. Gladstone has delivered a speech on missions, for which he has always shown a warm interest, in which he says: "It is almost an elementary truth, almost a truism, to lay down this doctrine,—that Christians, individual Christians, and a people of Christians have positively no right to enter into social and civil relations with those parts of the world which are not Christian, and decline to communicate to them the great treasure which they possess in the Christian religion, and without which all other treasures are valueless." It would be well if our statesmen generally were impressed with the importance of the truth here stated.

The Church Missionary Society has presented an appeal to their supporters for increased support. They fear that the expenditure, an increase in which has been caused by the great rise in the price of food in the large missions, may exceed the income by nearly £13,000 in the current year, unless a special effort be made. The appeal will, we hope, be heartily responded to.

The Bishop of Carlisle (Waldegrave) has spoken out very vigorously in his Triennial Visitation Charge on the sacerdotal theory, which is the centre of the whole controversy between Romanism and genuine Protestantism. The following are brief extracts:—

The question which he proposed for their consideration was this:—What constitutes the essence of the ministry under the Christian dispensation? There was no concealing the fact that two distinct and contradictory theories are held upon this subject. The one theory might be called the Sacerdotal, and the other the Evangelistic theory. One, the Sacerdotal, found its most full and complete exposition in the formularies of Trent and the communion of Rome; the other, the Evangelistic, was embodied in the documents and the constitution of the Protestant Church of England with a reverence, simplicity, and chastity which justly vindicated for her the most honourable place of all the daughters of the Reformation. . . Turning to the Evangelistic theory of Christ's ministry—in no ecclesiastical authority was that exhibited more clearly, more fully, and more practically than in the United Church of England and Ireland. It was a ministry of Evangelism. The Lord Jesus, having made perfect our redemption by his death, sent abroad his apostles, prophets, evangelists, doctors, and pastors, by whose labour and ministry he gathered together a great flock in all parts of the world to set forth the power of his holy name. . . . The scriptures decided unequivocally against the pretensions of sacerdotalism. Where, when admitted into the inner life of the pastors of the Church, did they find the sacrament of penance or the sacrifice of the Mass? Nowhere; and yet, for the sacerdotal theory, they ought to have been everywhere. Surely, as was well spoken many years ago, not only was it improbable, but, on the supposition of the apostolic inspiration, it was quite inconceivable that the priestly attributes, if they really existed in the Christian ministry, should not have taken their place, at all events, in the charges to pastors, as, in this view, they ought to have been the most awful part of their office. If they had any existence at all, they were not capable of a secondary place. It was possible to point out some isolated text which seemed at first sight to countenance the sacerdotal theory; but if they examined carefully the several passages they would find that it was not so, but that every-

where ministers were spoken of as apostles, teachers, ambassadors, and heralds, each term implying the delivery of a message, the teaching of a message, the propounding of a doctrine, and the propagation of a decree, and nowhere, he proceeded to contend by a comparison of texts, was the sacerdotal theory propounded.

Scotland.

(*From our own Correspondent.*)

The British Association met, this month, at Dundee. It was most cordially received and hospitably entertained. The only point to be noticed, in a Christian relation, is the determination shown by a few of the members to assail the chronology of Scripture. At such an association all scientific facts must be received; but the crude and hasty attempt to make use of these, when often ill understood, to create a prejudice against the statements of revealed religion, gives evidence of a spirit of strong hostility. The unity especially of the human race is not only a statement of Scripture, but upon this unity rests the value of the Christian revelation; and with its rejection the whole fabric of Christianity, as a religion given by God to man, is undermined.

The quiet and beautiful village of Aberdour on the Forth has been disturbed this summer by the running of steamers from Leith. It was never felt more necessary in Scotland to guard the sacred observance of the Lord's-day; and the rushing in of crowds to quiet country retreats is most obnoxious to the feelings of the people. The question has been agitated in different church courts, and addresses have also been forwarded to various public bodies who might, it was hoped, possess influence.

A very interesting report is given of the Ladies' Highland School Association, in connexion with the Free Church. Schools have been planted in the most remote districts of a high character, in which even Latin and mathematics are frequently taught; and these schools are maintained at a fabulously cheap rate. The desire of the Highlanders for learning is proverbial, and it is in these schools very strikingly shown. To give an idea of the strange, isolated places in which some of these schools are planted, we quote the following from the well-known Dr. Mackay of Harris, who has been indefatigable in this good work. He is describing Renigidil and Molinginish, two schools on the opposite sides of an inlet branching off from Loch Seafurth. "Of all secluded and inaccessible corners known to me either in the Highlands or islands, these two inhabited spots are the most inaccessible. They are *mountains*, and not mere hills, that form the two sides of this inlet of Loch Seafurth, and mountains not less precipitous than any mountains in Scotland—one of them named *Odin*, a remembrance of Scandinavian rule in Harris. One stream runs into the head of the sea inlet, of very considerable body, and is frequently impassable to the stoutest men. This, of course, the children going from Molinginish and Renigidil have to cross, and sometimes do so to the danger of their lives; and other numerous streams, bursting into violent torrents, pour down into the sea from ruts, and I may say *rents*, in these mountains—changes occurring frequently in the course of a few hours—rendering it dangerous to cross them. We may form some idea of the extreme remoteness of this place by the panic occasioned by the appearance of a quadruped common enough in civilised regions. Not one of these children had ever seen a horse before (they encountered it on their way to school), and on beholding the strange apparition, in one simultaneous fit of terror the poor children fled pell-mell, rushing out upon a small beach up to their waists in the sea, and raising the cry of terror."

The following extract shows how these schools are managed:—"By making a point of employing students in training for the ministry, the Ladies' Association secure well-educated teachers, some of whom indeed, have recently obtained the highest honours at the Edinburgh and Glasgow universities. Ministers in whose parishes the schools are bear ample testimony to the high character of the young men, and the good influence exercised by them over the neighbourhood. Sabbath services are conducted by the teachers in places where the people cannot get to church; as, for instance, at Kinlochewe, where the nearest church is eighteen miles distant. Sabbath schools are always held in connexion with the day schools, and sewing classes are as frequently as possible added to the ordinary schools. This can generally be done for the sum of £5 or £6 per annum—a great boon conferred at a wonderfully small cost. There are now fifty-six schools, to thirty-seven of which these sewing classes are attached."

These schools deserve the warm support of those who enjoy in summer the beautiful scenery of the Highlands. The treasurers, from whom all particulars can be got, are Miss Maitland, 9, Walker Street, Edinburgh; and Miss Wood, 2, Oxford Terrace, Edinburgh.

Ireland.

(From our own Correspondent.)

Earl Russell is in Ireland, and it would be impossible to persuade nine-tenths of the people that he has not come to prepare himself for the great question of the Irish Church. The Commission promised at the close of the session to investigate the present relations of that Church has not yet come into existence, and, on the authority of the Attorney-General, will confine its attention to internal reform; but vigorous efforts are made to spread the Church Institute through the country, and by county meetings and otherwise to rouse the Church to its own defence. The prelates themselves come forward, like Bishop O'Brien of Ossory through a pamphlet, or like the Bishop of Killaloe through a charge, which is noteworthy also for its vigorous denunciation of Ritualism and its exhibition of some of the political dangers that may attend this ecclesiastical movement. Yet there is an impression among some of the ablest men that the Church will be disestablished,—an impression to which the Dean of Cork lately gave eloquent utterance at Salisbury. The Irish Church, he says, is the Church of the English Colony in Ireland; and if she is to be stripped of her dignity and wealth, he claims for her the freedom of a Colonial Church and the prospect of a noble future. The policy of the Romish Bishops is uncertain. They ostentatiously declare they will accept no endowment from the State; but endowment may be made in indirect ways, and it is whispered they would accept glebes: nor is there any principle involved in their refusal, since they receive already Government grants for the education of their clergy and for their convent schools. They are immediately to meet in session; and Monsignor Nardi, the Pope's private chaplain, is flitting about from diocese to diocese, like a petrel before the storm.

The Bishop of Cork has been confirming 1,241 of the young in twenty parishes of his diocese; and in Connemara, the Bishop of Tuam has recently confirmed 223, only 33 of whom were the children of original Protestants. The latest Bishop, as yet only designate, promises also to be among the most energetic, and is understood to have inaugurated his episcopate of Derry by an act of generous self-sacrifice, offering £1000 a year from his income of almost £5000 to supplement the see of Cork, which counts but £2000 of revenue. It has been remarked that his name, in company with the names of the Bishops of Ossory, Killaloe, and Cork, is not found in the preliminary list of prelates attending the Pan-Anglican Synod.

Mr. Campbell, the clergyman who was so grievously assailed at Granard, has been threatened in various places since; and the Roman Catholic press takes no little credit for the forbearance by which he was actually suffered to speak without being knocked on the head. The forbearance seems entirely owed, however, to the active interference of the police; and there is sufficient evidence that the Romanists of Ireland have not yet learned the first principles of religious toleration. There has been a still more recent instance. Mr. Wakefield, an Englishman, settled in county Westmeath, and was on perfect good terms with his neighbours. His wife visited among the cottages of the poor, with whom she sometimes read the Bible. As the result was that a girl joined the Protestant Church, the priest wrote, "I will feel obliged if you would confine your zeal in religious matters to those of your own belief, whatever that may be, and don't attempt to interfere with any of my flock. Should you make any further attempt to do so, you may rely you will find it very unpleasant." It was not a courteous letter, and Mr. Wakefield replied in considerable heat, demanding an apology. The result was a monster meeting, over which the parish priest presided, which decided that Mr. Wakefield's letter was an insult to their faith, and denounced him as an intruder, and was followed up by withholding from him any labourers to cut his harvest.

Whatever may be the immediate issue, Romanism does not now ignore but studies Protestantism. It is an attitude that manifests itself in various ways, that betrays a consciousness of danger and of the strength of the Protestant Church in days when the press becomes the missionary. The efforts to plant some Romish organization everywhere is one index, and has recently been successful in putting a convent and chapel for sisters of mercy on the poor-rate of Tullamore under the plea of providing hospital nurses. Another index may be found in the circulation of Protestant books among the priests, evidently with a view to form acquaintance with Protestant teachings. A different motive—the simple one of reading what is good—may explain the curious fact that there are booksellers whose best customers for Mr. Spurgeon's sermons are Roman Catholic priests;

while it is known that in a southern county the priest preached a number of the sermons on the *Last Days of our Lord's Passion.*

France.

(From our own Correspondent.)

Liege, Bâle, and Geneva, testify to the tremendous potency of the power which is spreading godlessness, and leading Christendom to apostatize. *Positive* philosophy for the learned, *independent* morality for the unlearned, are straining every nerve to turn God and every thought of Him out of the world He has made. Even as in the days of redemption, the Son of God came unto his own, and his own received Him not,—nay, slew Him and cast Him out,—so, in the present day, men ratify the deed of the past by seeking to dethrone the everlasting Father. Another prince of peace is evoked, but evoked in vain, even the sovereign people ; another man is set up to be worshipped, even Voltaire, in person and in spirit. It is no longer indifference to religion, it is open revolt,—*Atheism!*

It is felt in the universal agitation, political and religious, that "we live in solemn times which point to coming events more solemn yet. A supreme struggle is at hand, yea, commenced, between truth and error, faith and unbelief, good and evil ; and it would seem that the Church, in its present state, is not prepared for the approaching combat."

Now, this it is that calls for the most earnest prayer and effort from all awakened individuals, to stir up those who yet sleep,—sleep at the mast's head while the tempest lowers and whistles around! The band of earnest ones among the workers in the Exposition perceive it daily, as one visitor and another come up in perfect astonishment that the testimony can be thus borne before the world, and still more so that it should be received by many. May this glorious opportunity —unique in the world's history,—given to such weak hands and trembling hearts to grasp, and grasped with so much infirmity,—be (notwithstanding the feeble agency) a mighty means of stirring up Christians to gird themselves to the fight. Hitherto, every prediction of permanent failure has been itself a failure ; those who *believed* from the beginning were blessed with success from the beginning ; those who crept on in timidity, until the success of their brethren gave them strength to trust, have received according to their faith ; and some who are just now arousing to activity, have yet six weeks before them, in which the Lord may shower blessings on their work also. In his accustomed way, the Lord has confounded human pride and worldly policy in spiritual things, and wherever an individual or a tract has been peculiarly spoken against in word or print, He has worked mightily by that individual or that tract. Were it as advisable to give it as it would be interesting, the story of the work in the Champ de Mars, in its inner phase, would at once shame all unbelief, and sting Christians to do valiantly, and give to the winds their fears !

Men said, and with a contemptuous smile, days of persecution have ceased, none but enthusiasts dream of it ; we must avoid *that* ridicule ! But persecution has looked us in the face, and when it has met a bold response in the name of the Lord our God, it has put its dart aside for a while. Its growing strength is not yet sufficient, except to send forth words of ridicule, to intimidate where it dare not yet silence. The great art of the enemy appears, among Paris Christians, to be to induce them to spend their efforts on *sedulously avoiding every act, word, system, habit, that might by any possibility be laughed at.* Oh ! this is felt at every turn, and necessarily hampers their testimony at home and abroad. And this, by God's grace, some have been strengthened to overcome, till those who mocked have been constrained to examine, try, and acknowledge that Christ's truth is truth indeed. We are convinced that the smoothing down the testimony of God is, when discovered, what excites ridicule, and never the bold, outspoken gospel ; the latter will necessarily bring opposition, and perhaps even now a degree of persecution, inasmuch as it will sometimes necessitate the reply, "we must obey God rather than man ;" but, even in Paris, it will not be ridiculed like the other. The presence of Christ, the word of Christ, the resurrection-day of Christ, and the speaking for Christ, let these be sought for sedulously, hallowed, and cherished ; and see if the Lord will not shower blessings upon France and Paris ! *Brethren, pray for us!*

The Conference of the Young Men's Christian Associations was a successful one, harmonious and fraternal. Various nations were represented. They met in the Presbyterial Hall, which had been decorated with taste with banners and foliage. The president was Mr. Paul Cook, who was one of those used of the Lord to form the French Association ; the vice-presidents

were Messieurs Friedel, of Paris, Mittendorf, of Geneva, Krummacher, of Elberfeld, Köllicher, of Zurich, Shipton, of London, Syr, of America; the secretaries, Messrs. W. Fazy, of Paris, Brame, of Paris, Klug, of Elberfeld, Roucaute, of Nîmes. Several pastors of Paris encouraged the meetings by their presence and words of wisdom. A happy day at Versailles was spent by the young brethren, in the hospitable dwelling and park of a mother and sister in Christ. Another general conference is appointed for 1870, at Amsterdam. An increased interest in Sunday-schools, and more and special prayer, were resolved upon. The French section had an additional meeting, in which important resolutions were carried. 1.—The French Unions shall have a general conference every three years. 2.—A central council to be formed of three members for three years. 3.—This council will be the executive power of the general council. It will admit new sections on presentation by the groups; it will superintend the publication of the *Bulletin*; and be in regular correspondence with all the secretaries of groups, and with all the sections. 4.—The general conference will decide which section has to choose among its active members the three members of the central council. 5.—The first central council to be nominated by the section of Nîmes.

A congress on slavery was held in the Salle Herz, to call and keep public attention alive on the subject. The Duke de Broglie was the honorary, and M. Laboulaye was the effective President; and M. Guizot, M. de Gasparin, and M. Dupanloup, Bishop of Orleans, sent in extremely interesting letters, not being able to come. Several emancipated negroes spoke, and their language sufficed to overturn the absurd prejudice which pretends that the negro is incapable of culture. The first meeting was devoted to the subject of slavery, as it exists in various countries still; and the second, to the results of emancipation in the United States.

A congress was also held of the Societies for Relieving Wounded Soldiers. It studied the various appliances and other inventions exhibited in the Champ de Mars; and decided on the creation of an international commission and journal at Geneva.

It is a year of congresses and meetings. The Rabbis of Europe have resolved to hold a council in Paris, to modify some laws respecting meats and domestic ties, &c. The Romanists have had theirs at Malines; the Pope, his, at Rome; the working-men, at Lausanne; the men of *peace*, at Geneva; and the Evangelical Alliance, at Amsterdam. All parties feel the need of strengthening themselves, and gathering their forces, in view of a terrible future. It is strange to witness the general seething and bubbling up of Christendom. Even the rags of mediæval superstition flaunt in the breeze at Toulouse, in presence of twelve archbishops and bishops for the canonization of the Shepherdess Germaine Cousin, whose "precious bone" was exposed in the cathedral for the veneration of the faithful. These kind of festivals necessarily long outlive the superstition which at first gave rise to them, from the immense influx of money they occasion to a town; the race of Demetrius is not yet extinct. But they do not in France seem to show any inkling of desire to return to ritualism; they are like the last flashes of a flame whose fuel is exhausted. But *religion* has not died out among the country and provincial population; infidelity has not yet poisoned all; and the month of September, which leaves the farmer free from some of his toils, has sent up tens of thousands to the Exposition. In these we feel we have willing hearers of the Gospel, curious listeners as to what Protestantism can be, and eager receivers of books and tracts, to be treasured, as they say, for fifty years to come! May all France be thus leavened!

And this eagerness is not an isolated tendency, brought out by the Exposition. Take the following example, of which I could give very many. I extract it from the letter of a pastor missionary, dated August 30th, and addressed to a person who had sent him some Gospel tracts: "On Wednesday, an overseer of the miners was to be buried; and we gathered up all our remaining tracts for the occasion, and the distribution was good. And on the following Thursday my daughter ——— died! . . . A few hours before the burial your tracts arrived. The crowd was so great, and the anxiety to get them so pressing, that a thousand were given away, and were carried into all parts of the town, where they will make known the Saviour. The priests cry out against us; but the population who read them get enlightened, and learn to know us better. It is currently said that our religion is good, and better than theirs. Ten days later, I was called to preside at a funeral in a Catholic village in the department of ———, where we have a footing, and where the clergy do all they can to speak ill of us. The nuns had declared that the children who should go to the burial should be punished at school next day; and the

priest had said, in his afternoon discourse, 'The Protestants are going to bury a child; no one must go, and no one receive their books!' We had more than 200 at the cemetery, and almost the same number behind the hedges. There was great attention, and many tears flowed. Several hundred tracts were distributed. The nuns had stationed themselves on the road; and when they espied a child, to say, 'Have you got a tract? Show it me!' and to seize it and tear it up was the work of a moment! Many children were sharp enough to hide theirs, and to run home as fast as their little feet would carry them."

Thus, the seed is being sown, and now and again the sower has the joy of seeing it spring up; but often he leaves that joy to the reaper, and yet rejoices, for he knows sower and reaper shall rejoice together.

How, in face of the immense field of mission work, enlightened men can find time for church divisions, and waste their precious hours on paper recriminations, would seem incredible; but it is a fact. We are threatened with a revived controversy between the free churches and the Reformed on one hand, and the Lutheran on the other. Oh! for a grain more of common sense! These are just the things which nurse infidelity. The Lord give us all *the spirit of power, and of love, and of a sound mind!*

Belgium.

(From our own Correspondent.)

On the 3rd September, after high mass at the cathedral of Malines, the Congress of Catholics met for its third session. The archbishop of the diocese, after offering up a short prayer, announced that the Pope had deigned to grant his blessing on their labours, and then laid particular stress on the necessity of submitting to the authority and to the decisions of the great Pontiff, whose sole aim is the greater glory of God, and the happiness of man as well in this life as in the next.

Baron Della Faille, one of the most intolerant representatives of the clerical party, took the chair, and, in a very long speech, dwelt on the hardships and persecutions to which Catholics are, according to him, subject in constitutional Belgium, and professed a filial and unreserved adhesion to all the teachings of the holy see. "We adhere," said he, "to the Encyclic and to the Syllabus in the sense of Pius IX."

An address was then voted to the Pope, in which the assembled Catholics stated their object to be the study of the wants of our times by the light of the teaching of the church. She alone has the means of solving all that regards the present life, as well as that which is to come, and, by a general application of Catholic principles, drawing closer the alliance between religion and society.

The congress numbered about 2,000 members, gathered together from twenty-one different countries, among whom were the Bishops of Orleans (Monsignor Dupanloup), of Charleston, and of Vancouver, the Patriarch of Antioch, Monsignor de Mérode, Pére Hyacinthe, whose speech excited great enthusiasm, and the Comte de Falloux, who not going to the same length in his adhesion to ultramontane doctrines, was somewhat regarded as a black sheep. The Comte de Montalembert and M. Cochin were prevented by illness from being present. Care was taken to exclude all reporters, but those connected with the Catholic press. The reporter of the *Echo du Parlement*, the ministerial organ, supplied daily an account of what he observed and could pick up outside the congress.

The keynote was, as will be supposed, devotion to the Holy Father. We are told that one breathed at Malines a truly Catholic atmosphere, every now and then traversed by a warm current of enthusiasm whenever the name of the Church or of Pius IX. was pronounced. On one occasion, when called upon to repeat the cry which had already so often been uttered, of "Vive le Pope Pie IX.," the whole assembly, under the influence of a paroxysm of excitement, with one voice, and during several minutes, loudly exclaimed, "*Vive Pie IX., souverain Pontife! Vive le Roi Pie IX.*"

The Pope was indeed the only king to whom the congress appeared to owe allegiance. The president never once mentioned the name of Leopold in his inaugural address, and it was reserved to a French prelate to recall the meeting to more loyal and patriotic feelings.

In the course of a very eloquent speech the Bishop of Orleans combated the notion that the Church was opposed to any reform. Imperfection is inherent to everything in which man is concerned, even when he is the depository of divine things. The Church is the body which has the most reformed itself. With that view she has held a thousand councils. That of Trent decided that not one of its sessions should pass without reform being treated of. Reform then is on the side of the Church, and on the other side what is there? Luther with the nun he had abducted

from the cloister, Calvin with company of the same kind, Œcolompade, &c. And these are the men who gave themselves out as reformers of the Church, of that church which they called Babylon, while they themselves were the holy Jerusalem, which they peopled with their wives and children.

Father Tondini, of the order of Barnabites, proposed the foundation of an association of prayers for obtaining the return of Russia to unity. He expects great results from the spirit of inquiry which has of late been so widely awakened, and which must be kept alive by the press. He noticed the contradiction which exists between the language and the doctrines of the Russian liturgical books, as for instance the titles therein given to St. Peter, whose primacy is thereby virtually acknowledged. But the great hope of the return of Unity is to be derived from the fact that amid the treasures of their faith the Russians have preserved the worship of Mary. Mary is the bond which will reunite the two churches, and will make of all who love her one people of brethren, under the paternity of the vicar of Jesus Christ.

The Bishop of Namur followed, calling attention to the immense importance of the Unity of the Church. It is the very miracle given by Jesus Christ as the proof of the divinity of his mission. Unity is not only the proof of truth, but also the necessary condition of liberty of conscience. No church which has separated from the centre of unity to become national has preserved liberty, for moral liberty subsists only so long as its divinely traced limits are respected. Liberty of conscience is the liberty of being responsible to God only. Liberty moves in the sphere of law and legitimate authority, while license knows no law or authority. Unlimited liberty is but license. The conscience must find a limit, and that is why the immortal teaching of Pius IX. tells that society needs religion, reason, faith, man, God. The Encyclic teaches nothing more than this.

Drawing a parallel between Catholic and Protestant missions, the bishop insisted on the impotence of Bible Societies to propagate Christianity. Our Lord did not say to Money and to Paper, go and teach. He then contrasted with the sterility of Protestant propagandism, the marvellous results which never fail to reward the efforts and sacrifices of the Catholic priesthood.

I conclude with a few facts stated by Bishop Lynch, of Charleston. At the recent council of Baltimore, he met a priest nearly eighty years of of age, who said that when he entered the ministry there was only one bishop in the United States, and the Roman Catholic population scarcely amounted to 100,000 souls. Now their number exceeds four millions and a half, and application is being made to the holy see to create fourteen new bishopricks, which will increase the number of dioceses to forty. He concluded with an appeal in favour of the spiritual wants of the enfranchised negroes, of whom 150,000 only out of four millions are Roman Catholics.

Prussia.

The religious journals of Germany are earnestly occupied with a very important and urgent question,—that namely, whether, in the Protestant countries recently annexed to Prussia, the Lutheran and Reformed Churches are to remain separate, or to be fused into one united Church, as they have been throughout the old realm. In a discourse which has been delivered at the pastoral conference at Neuwied, a distinguished ecclesiastic, Professor Nebe, pleaded warmly for the cause of union. According to him, all rigid confessionalism belongs to past times; and the sword which bears the inscription "Beware of the Calvinistic faith!" has been stowed within the collection of antiquities at Dresden. It is the Lutheran Church that, in pursuance of its organic and theologic principles, opposes most decidedly a general realization of the grand idea of Frederic William III. In Hanover, this resistance has been so marked that an order of the Lutheran consistory has excluded from the communion all the members of the Reformed and United Churches.

We must repeat, nevertheless, that this union has been founded neither on unbelief nor on indifference as to the subject of confessions, but on a living faith and a solid attachment to the confession of it. Professor Nebe, after having affirmed this point with energy, concluded by saying, "The strength of Protestantism is neither in the Lutheran nor the Reformed, but in the United Church. Confessionalism, that abyss which has been excavated with equal zeal by the Lutherans and by the Reformed, has become a source of mischief to both parties; but it must be in proportion as the two Protestant Churches recognise their own solidarity, that the Evangelical Church will raise itself from its encumbrances and its lethargy."

Sweden.

The difficult position is well known in which the congregations not attached to the Lutheran Church have been placed in Sweden. The most intolerant ordinances are there established on the subject of marriage and others, and many attempts to obtain their abrogation have been hitherto ineffectual. Hence those dissenters, who will not on any terms have their marriage consecrated in the National Church, are obliged either to remain single or to quit the country. These institutions have given great offence amongst all parties not attached to the Lutheran Church, and above all to the Baptists, whose churches are pretty numerous. These last, being driven to extremities, and tired of waiting in vain for justice, have determined upon commencing an open resistance to the unjust law imposed upon them. A journal of the province of Nerike mentions that in consequence of this resolution the Baptists publicly celebrated a marriage in one of their churches at Orebro. The ceremony commenced with prayers, the singing of a psalm, and the reading of a chapter of the Bible. The pastor afterwards ascended the pulpit, and after having expressed the profound and legitimate sorrow which the vote of the Upper Chamber had caused the Baptists, read the resolution according to which marriages would take place, in spite of the law, in the churches, and before the congregations of believers. The betrothed pair then advanced to the foot of the pulpit, and the man declared in a loud voice that in presence of God and of the Church he took for a wife his sister in the faith, and would love her to his latest breath. The bride made a similar declaration, and, after prayers and a hymn, the friends and relatives of the young people were again brought together by a banquet. It must be hoped that in consequence of this energetic behaviour of the Baptists, and of the daily increasing emigration, the Government will be brought to repeal a set of ordinances which are really a disgrace to Sweden, and a scandalous anachronism in a Christian country.

Switzerland.

(From our Geneva Correspondent.)

It is now some months since I sent you any news about our church of Geneva, in which, nevertheless, a fact of some importance has lately taken place. Our Consistory is customarily elected, in accordance with the constitution, for four years, and we had this year to repeat the process. This election afforded a subject of much preoccupation to the friends of religion and the church; and if your readers remember what I told you regarding our ecclesiastical organization, they will without difficulty comprehend this feeling. You know, in fact, that, according to the constitution which was in 1847 imposed upon the church by the triumph of Radicalism, the citizens who enjoy political rights have been every one called upon to elect the Consistory and the Pastors. No other condition is required, in respect either of age, or of morality, or of faith, insomuch that, if unbelief chose one day to muster all its powers, it is not impossible that the government of the Church might one day pass into the hands of the infidel party. We had hitherto escaped this alarming contingency; but, were we again going to escape it in 1867? This is the question we began to propose to ourselves, and certain circumstances were calculated to increase our apprehensions.

Although we have as yet nothing at Geneva like such fiery contests as are tearing the Church of France, it is nevertheless impossible but that the reaction from them should be more or less felt amongst us; there are, moreover, among the principal actors in these contests in France some who would be happy to see the Church of Geneva agitated by the same divisions, and who would readily labour to draw us into them. The Consistory which was about to retire had on important occasions shown a firmness which might have brought about a reaction, and have facilitated the efforts that were made to replace it by a set of men who had less Christian resolution. They had in 1864 refused a chair to M. Réville. In 1865 they granted one to M. Pélissier; but they afterwards fully shared the sentiments of repugnance and indignation which were excited in the Church by the scandalous negations of the French preacher. This is what some people had been unable to pardon the Consistory of 1863, and they had determined to manage that the one elected in 1867 should walk in a very different road.

But their efforts, God be thanked, have been ineffectual. They have not even succeeded in producing any agitation of importance among their own adherents. The great majority of the infidel party did what they have done since 1847: they stood back, leaving the affairs of the Church to those who take in them a true and permanent interest. The Consistory elected has thus been one worthy to succeed the former one; and we

may now anticipate for our Church four years of the peaceable government which permits and favours true progress, the development of Christian life, and the judicious employment of all available resources.

One of the characteristics of this at once prudent and liberal policy, is the more and more easy and complete alliance between the official authority of the church (as represented by the Consistory and the Company of Pastors), and the unofficial activity of the individuals or religious societies, who dedicate themselves to one work or to another. It is to this object, I think, that all the churches ought to address themselves; as the greater part are in fact doing at the present day. For a long while the national churches have been acquainted with none but an official activity: they have left to free churches the activity and the sacerdotal functions of individuals, and the labour which is carried on by all and for all. But from the day the national churches have comprehended that the two things could and should be united, they began to reconquer, and this most probably, for a long hereafter, a grand and beautiful position. This we are ascertaining at Geneva, and you in England. I always feel in a manner somewhat ashamed of putting side by side in this way your great English Church, and our humble Church of Geneva, which is far from numbering as many members as a single one of your great parishes in London. But just as God among individuals looks neither to worldly position, rank nor fortune, but only to the heart; so among churches He looks not at worldly inequalities, but at the fidelity, the zeal, the devotion with which each guards the post by HIM committed to it. Our importance, few in numbers as we are, is to have to guard so fine a post as God has by the hand of Calvin committed to us. This is why your Christian sympathy is attracted by all our labours and all our dangers; and why we have now to tell you about them.

Among these dangers there are some from which the zeal and wisdom of the new Consistory will not better secure us than did the efforts of the preceding one. What is to be done against the tides of Catholics that are breaking in upon us from all sides? What against the immorality brought amongst us by many persons, who, Catholic or Protestant by birth, but actually corrupted and unbelieving, have come to seek an asylum amongst us? The most active evangelizing ministrations could not attain them all; and among those whom we do reach, how few are really sensible of the influence of the Gospel. There are some, it is true, who receive it with a remarkable eagerness. Having never been acquainted with it, having no formed idea of it, they find it a great and interesting novelty; and it has over them much more influence than it can have over people who have known it early, but without opening their hearts to it, and who have thus become indifferent to it. Some among these converts might be cited to our believers as examples of faith, of Christian life, and of resignation under trials. But again, how many resist us, and afford us scarcely any hope whatever. Our old Protestant Geneva is thus like an isle in the midst of a blustering ocean.

But it is God who says to the wave, when He pleases, thus far shalt thou go and no further. Our situation, after all, is but like that of the Christian church in general, in the midst of the commotions and corruptions of the present age. Never has a more terrible war been organized, from without and from within, against God's truth. Never yet have the foundations, not only of the Gospel, but of all religion, been so deeply shaken. God has given free play to all the audacities of human thought, and to all the rashness of arrogance; He has been pleased to show the world the spectacle of man given up to himself, and raging against his own Creator. This inclination will have its turn. God will resume His rights; truth will recover her power. Happy then those who will never have doubted her triumph! Happy those whom God will find working and watching!

Italy.

EVANGELIZATION IN THE SOUTH. — Signor Gregori, whose visit to the small company of Evangelici at Fragneto l'Abate has been already noticed, has since paid several visits, under the protection of the police, to the community. The Evangelici have been exposed to much persecution; the men have been deprived of work, and turned out of the National Guard as "immoral," and the children have been withdrawn from the school which was taught by one of the converts. The work was commenced some time ago in Catania, which continues to prosper. The principal agent in this movement is an ex-priest, who received from a brother priest a Bible, and who threw aside his priestly dress, and finding that there were a few others of the same views as himself, commenced a meeting in his own house. This

meeting has grown from three to more than thirty persons.

VENICE.—The work still continues to prosper under the management of the Waldenses. A larger and more convenient place for worship has been procured ; a hall, capable of holding between two and three hundred, with side rooms in which many others can hear. There is accommodation in it for the minister's family, and a schoolmaster, too, when one is appointed. The meetings continue to be well attended, and between two and three hundred persons have already given in their names as catechumens.

GAVAZZI has been labouring in different towns in Italy, as the John the Baptist of the Evangelical movement, throwing down that others may build up. At Guastalla the Bishop who had challenged the "*Evangelici*" to a discussion, was called upon by Gavazzi to redeem his pledge, but found it convenient to start for the centenary of St. Peter at Rome the morning that Gavazzi was to arrive. Thence our Evangelist went to hold meetings in Como, Florence and Leghorn, always meeting crowds and holding them in rapt attention.

THE CHURCH PROPERTY BILL having been passed, the great wealth of the Church will now be devoted to better purposes than feeding friars. The first clause was carried by an enormous majority, only 30 out of about 330 deputies voting against it. Among the 30 was Farrara himself, though the clause was identical with that which he himself had proposed when Minister of Finance. He said that he could not reconcile it with his conscience to despoil the Church. The new bill does not make the bishops absolute in the Church as that did of last year, nor does it grant any greater liberty to the Church. In a speech which Rattazzi made, he declared that the State would not surrender its rights in connexion with the Church until the Church abandons the rights which she claims over the State. He said that, although some forty bishoprics are vacant, the ministry were going to tell the Pope that they would not nominate any bishops to these vacant sees. There is little chance of another hasty agreement with the Vatican.

Before the suppression of the convents only a part of the monks went out to beg, but now all go wandering over the country. The people in some places demand that this nuisance be abated.

REMARKABLE LETTER OF AN ITALIAN MEMBER PARLIAMENT.

Signor Carlo Cattaneo, member of parliament for the first electoral district of Milan, has addressed his constituents in a series of letters. The following is one of them, and shows that the religious question occupies a prominent place in the Italian mind :—

Honoured and Dear Friends,—In attributing the origin of their vast possessions to the inordinate cupidity and ambition of the higher clergy, and their relations to the plunders of Charlemagne and Ruggero, I neglected to call your attention to the frequent confiscations which the Holy Inquisition, during the long period of four centuries devised and executed in Italy. But feel compelled to return to this subject, inasmuch as among the new idols, now being deified at Rome,* Don Pedro de Arbues, inquisitor, one of those who invented the atrocious formula, "*let him be burnt with fire until he is dead,*" occupies a most conspicuous place.

By resuscitating these sad and shameful reminiscences, does the Church intend to give new and young Italy a maternal warning? It is late, too late for *that*. The world, both in its political and moral aspect, is being radically transformed. The Electric Telegraph is a truth in which all believe, even the Roman theologians, however discordant among themselves. The sovereign authority of public opinion will soon render vain the terrors of the scaffold and the dungeon in the hands of kings and Pontiffs. Ere long, neither to the Inquisitor, nor to the hangman, nor to the cannibal, will there remain a name or a place on the face of the whole earth. Electors, let this be Italy's answer to the menaces of the Papacy.

Great and blessed transformation indeed, has this age of liberty and progress brought to humanity. In our day millions of negroes have been forever redeemed from the infamous state of slavery to which they were brutally consigned, three hundred years ago, by Castilian Roman Catholicism, which instituted a slave-market for Africans in America, as "*a first step towards the faith.*" But more than this has beneficent age brought us: a living, notorious light ; never revealed among us, (Italians,) before ; now dispels old and haggard superstitions, ghostly stories, amulets, astrologies, visions, magic arts, enchantments, and Papal maledictions. We fear them, we heed

* The letter was written a few days previous to the late canonization of Saints, and the celebration of the eighteenth century of Peter's martyrdom at Rome.

them no more. The witches, too, have disappeared with the inquisitor, who imprisoned, interrogated and condemned them to be burnt *alive.*

In this irresistible renovation of the mental and moral life of the men of every class, of every tongue and colour, and faith ; in this great work of mercy ; what is the part that Mother Church assumes ? The Mother Church, instead of adopting as her own, that increasing of the human family, loses time and respect, and majesty, by calling from the tomb the spectre of an inquisitor! Pius IX., once the hope of an unhappy people, once hailed as the first ray of a new and coming light, now mingles his name with that of an inquisitorial man-slayer, whose relics are still blood-stained and contaminated by contact with torn and mangled bodies, his victims. In the presence of such aberrations, such follies, should young Italy abase herself, and bow down before these new idols ?

Is the clergy the Church ? *Ecclesia* literally signifies *convocation.* In the republics of Greece, it was the popular assembly of the citizens *evoked,* (gathered), from their houses and fields, and *convoked* in the public place, or square. The *Ecclesia* comprised also the magistrates. This name, applied to the various religious associations, embraces, therefore, their respective clergy. The clergy as its name (κληρος) indicates, is the part : the *ecclesia* in the whole. But the Church is a part of the Nation, hence, the State, by natural right as well as by the irresistible force of things, and by the compact of the Constitution, can and must comprise other systems of worship which are not Roman Catholic, (Art. 1. Constitution.)

Electors, we are not compelled to become theologians in order to discuss this question. Vast possessions have become a matter of controversy between the State and Church, between the Church and her prelates. Let us confine ourselves strictly to the legal side of the question, consulting at the same time, as a document in evidence, the Gospel ; for the Gospel is the recognized basis of all the Christian Churches. Well, I ask, was there really instituted by the Gospel a supreme power of the Clergy over the *Ecclesia* of the faithful ?

No ! According to the Gospel, Christ said, " and whosoever will be chief among you, let him be your servant," Matt. xx. 27. Did the Gospel delegate to any member of the Clergy an authority even merely paternal ?

No ! Christ said, " and call no man your *father* upon the *earth ;* for *one* is your *Father* who is in *heaven,*" Matt. xxiii. 9. Did the Evangel institute the authority of a master ?

No ! Christ said, " call no man your *Master,* and ye all are *brethren :*" and a little further on : " for *one* is your *Master,* even Christ." Matt. xxiii. 8, 10. Did the Gospel establish the absolute duty of the assembling of believers together under the presidency of some members of the Clergy ?

No ! Christ said, " for wheresoever *two* or *three* are gathered in my name, there am I in the midst of them." Matt. xviii. 20. Was it ordered in the Gospel that these " *two* or *three* " should assemble in any place specially designated for worship and prayer ?

No ! Christ said, " enter into thy closet, and close thy door, and pray to thy Father, &c.,' Matt. vi. 6. Did the Gospel command believers to repeat long rosaries of prayers, as did once the Egyptians and the Indians ?

No ! Christ taught only one prayer, and that, remarkable for its brevity, the prayer Our Father —" and when ye pray, say not as the Gentiles do, &c.," but pray ye thus, Matt. vi. 6. Beyond the invocation of the Heavenly Father, did the Gospel recognize any other intercession, (as Saints, Angels, &c.,) which might afterwards become a source of gain to the Clergy ?

No ! Let an example suffice for proof : Matt. xii. 46—49. Did the Gospel concede to Peter, alone, the power of binding and losing on earth and in heaven ?

No ! Whatever the Saviour conceded to Peter, Matt. xvi. 19, was also granted to the other disciples. " At the same time came the *disciples,* to Jesus, &c., Verily I say unto *you,* whosoever *ye* shall bind, &c.," Matt. xviii. 18.

Was there a supreme and infallible authority therefore conferred upon Peter ? It is true that at the close of the Fourth Gospel, Christ, after having asked Peter if he loved Him, gives him a kind of farewell salutation : " Feed my sheep." But it is equally true that in that same chapter, where He had given him power to bind and to loose, He reproves him with being earthly-minded and *ignorant of divine things.* " Get thee behind me Satan ; thou art an offence unto me ; for thou savorest not of the things that be of God, but those that be of men," Matt. xvi. 23.

Did Christ give to His disciples, as such, the power to amass and possess wealth ? No! On the contrary, they were forbidden so to do in those poetic words : " Behold the fowls of the air, &c."

vi. 26 : and He adds an express precept : "Freely have ye received ; freely give. Provide neither *gold*, nor *silver*, nor *brass in your purses*," Matt. x. 8, 9.

Electors, as the wealth which is to-day held by the Clergy, and is so unequally and unfraternally distributed among them, is the negation of the Gospel, so the Gospel, both in the texts above cited, and in its general texture and spirit, was and is not only the negation of the Jewish priesthood, but is the negation of every priesthood. But if we wish to consider rulers in the Church as a worldly necessity, equal with the necessity of rulers in the State, let us descend from the Evangelic ideal to the Apostolic acts.

With the first discord between Jewish converts and Greek ones, arose the necessity of electing seven Greeks to the office of *deacons*, and this constituted the first defection from the Gospel ; this instituted the ordination of a worldly priesthood. Acts, vi. 1, 5, 6. *

It is very remarkable that in these latter documents in evidence (*i. e.* the Acts and the Epistles,) no mention is ever made of any journey that Peter was to make or did make to Rome ! The Church of Italy was the daughter of Paul ; and to the mind of Paul, the *infallible* Peter was *reprehensible*, Ad Galat. ii. 2.

Electors, if this worldly Church has fallen so low as to be utterly incapable of lifting itself up to the sublime ideal of the Gospel, it may, at least, be raised to the Apostolic ideal of the *election*.

It belonged not to the Minister, Baron Ricasoli, to prescribe to Italy her ecclesiastical rulers, or say who should possess the vast incomes of her prebendaries, or who should become the inappellable judges of her Clergy ; the *ecclesia*, in its widest sense, is the only legitimate authority that can dispose of these questions.

The Episcopal question is about to assume in Europe a hitherto unforeseen importance. In the old sophism of *Churches*, and in the new sophism of *races*, lies hidden Europe's greatest danger : three Races, three Empires, three Churches : the Latin Empire, the Slavonic Empire, the Teutonico-gothic Empire : the Catholic Church, the Greek Orthodox Church, and the Reformed Church. Through the right of a kindred origin and race, and through the open favour of the Catholic Church, the French Empire aspires to the possession of Italy and Spain ; the Russian Empire to Bohemia and the Adriatic ; Prussia to Austria, Holland, Denmark and Sweden.—Let us strive to save liberty, honouring our tongue, and carrying back the Church of Italy to the Apostolic principle of *election*.

Thus, let Italy reply to the ghost of a resurrected Inquisitor ; thus, let her Church be made partaker of the free assembly of the human family.

* I would state that I believe the author of this letter, condemns the act of the Apostles in the election of the seven deacons, simply because *that* served, and still serves as the foundation of the so-called seven holy orders, (ordines sacri,) in the Roman Catholic Church, and is the basis of her Hebraico-pagan priesthood. But the Deaconate, instituted by the Apostles under the immediate guidance of the Holy Ghost, had not the least affinity with *priesthood*, as every moderately instructed Christian well knows.

India.

(From a Correspondent.)

Bishop Milman has made a favourable impression on the clergy of his diocese, as far as they have yet had an opportunity of seeing him. Even the evangelical portion of them, though quite alive to his leanings to the High Churchism of the day, are attracted by his kindness and straightforward manner ; nor is he likely to try to force upon them anything at variance with their convictions. On his return from a short visitation to Burmah he gave, at a clerical meeting, an interesting account of what he had seen of the people and missions, and was not ashamed to declare his opinion of the superiority in that country of the Baptist mission schools over those of the Roman Catholics. His visit to Burmah will also, we trust, not be without effect in helping to cleanse some Augean stables which exist in certain official quarters. The Bishop's advisers, however, are of the High Church school, and some think he would be less liable to mistakes if he consulted more the good and wise Archdeacon Pratt. Further knowledge of India, and of the aspects of Christianity in the face of heathendom, will, it is to be hoped, let loose his mind from the narrow bounds of Anglican Churchmanship into the wide area of evangelical Christianity.

The advent to India of a Metropolitan of supposed or known High Church tendencies has, nevertheless, already had an evil effect in throwing off from the ritualistic clergy the restraint to which, under Bishop Cotton, they were subject in the matter of church decorations and ritualistic performances, and these tares are cropping up

with vigour in different parts of the country. The Fort Church in Calcutta has, under a succession of High Church clergy, been developing in this direction for some time past, and where the end will be no one knows. A moveable cross, contrary to the prohibition of the judgment in the Westerton case, now stands on the Communion table, or rather stone altar, for such it is, together with two gilt vases of flowers; and while one clergyman "celebrates" the Holy Communion, another kneels with his back to the congregation at the foot of the steps leading up to the altar. No wonder the pious soldiers of the regiment now stationed in the fort leave their church for other places of worship. But worldly-minded people are attracted by music and decorations which please ears and eyes. The Bishop would not apparently originate such things, but he evidently approves of them.

This leads us to another question, which lately came before the clergy here. It was proposed to erect in the cathedral a reredos and a tablet as memorials to Bishop Cotton, and the clergy were asked to help in raising money. All were ready to subscribe to a tablet; but objection was raised to a reredos with carved figures, as a stumbling-block in the way of the heathen whom we seek to turn away from graven images. It is well known that Bishop Cotton objected, for this reason, to any carved figures in church decorations in India; though it is asserted, with what accuracy we know not, that before his death he was beginning to change his mind on this subject. We have reason, however, to know that he objected to the reredos erected in the Fort Church, though he did not actually forbid it, because it had been ordered before he knew of it. It was urged that in Calcutta at least the matter was unimportant; but this was met by the simple statement of a fact which the excellent and well-known Professor Krishna Mohun Banerjea related. There stood before the cyclone, in the Cathedral of Calcutta, a painted east window, presented by the Queen, which represented the Crucifixion, with a central figure of our Saviour. The professor happened to be in the cathedral one day when two Seikhs from the Punjab sauntered in, and were attracted by the painted window, when one said to the other, "There is the *Sahib log's* (English people's) God; go and worship it." Another native Christian who we know of, a pundit of no little note, is also scandalized at the carved reredos of the Fort Church, as so suggestive of the sculptures of heathen deities in Hindoo temples. Truly Ritualists will not evangelize India any more than the Romanists have done, if they present to its people a faith in the Unseen so weak that it needs these "helps to devotion." It is indeed distressing, that while some earnest ministers are winning souls to Christ from out of heathendom through the Gospel, others, through Ritualism, are throwing a stumbling-block in their way.

A "Church Association" is among the things which have recently appeared in the ecclesiastical atmosphere of Calcutta. Few knew anything about it till the printed rules and special form of prayer were issued abroad. The way these were framed forbade, on the face of them, the connection of the Evangelical clergy or laity with the association, whatever the intentions of the framers of them may have been; and it is not surprising that at the first meeting of it the clergy of the Church Missionary Society were absent in a body, one native pastor only excepted. The two chaplains of the Old Church (the church of Brown, Thomason, and Dealtry,) also wrote to decline to join it. Among other resolutions to which the members were to adhere, were—"To use a daily prayer for grace upon the association;" "to use a special act of intercession four times a year at Holy Communion;" "to do church work at the suggestion of the clergy;" &c. &c. The members were also at special quarterly meetings to receive the Holy Communion in their respective churches, using privately the special act of intercession. They are also expected to attend an annual service (choral of course), "on or about the 25th January, the feast of St. Paul" (the patron saint of the cathedral), "when the Holy Communion will be administered, and a sermon preached." The special form of prayer includes a litany, in which, among other expressions, we find the petition, "By the spitting and scourging which Thou endurest, *have mercy*," &c. The object of the Association is said to be "the promotion of Christ's glory." True Christian men in India, as elsewhere, will, we believe, be always ready to promote Christ's glory; but we think they will rather shrink from binding themselves to the particular rules and manner of working of a "straiter sect" of this kind. The laity were invited to join the association, but made a very sorry appearance at the first meeting, and did not exceed above half a dozen, including a ship's captain and a midshipman, two or three East Indian Scripture readers, and the secretary, who is a medical man. The printed rules, however, which had all the appearance of being final,

are now said to have been only intended as a draft, and they have since undergone revision. How far the changes in them will justify or not the appellation of the "Brotherhood of St. Paul," which the *Friend of India* has given the society, remains to be seen.

We have cheering accounts of the Christian work among the Santhals in the Church Mission field. The people of that wild region came anxiously to the missionary to enquire after the truth, and God is adding to the church there, we say not daily, but at least yearly, such as shall be saved: insomuch, that it has now become necessary to build a commodious church at the head quarters of the mission.

In Cashmere, through the labours of Dr. Elmslie, two respectable natives, a Moonshi and a shawl merchant, have lately been baptized, and already give proof of faithfulness under persecution. In this dreadful visitation of cholera at Sreenugger, the Maharajah forbids the people to go to Dr. Elmslie for medical advice; so he goes to them, into the midst of their misery, while all other Europeans, one missionary excepted, have left the city, and he is consequently more than ever regarded by the people as their friend. Thus the opposition of the Maharajah and his dewan is being turned to the praise of God.

Our hearts are also cheered by tidings of the steady faith of a certain noted convert in the Punjab, once a bigoted Mohammedan, who has just refused the offer of a valuable Teshildarship under Government, in order to devote himself without restraint to the work of Christ. He has also just brought his six children to the Christian font, and it is likely that his wife will soon come forth from behind her *purdah* (curtain), to become an open follower of the Lamb. May God Almighty shower on this noble man, and all his household, the unsearchable riches of Christ!

Calcutta.—Mr. Henderson, of the Church of Scotland mission, states:—Since the establishment of the Calcutta University, it has been found in some of the large missionary institutions that the pupils of the advanced classes were less willing than formerly to attend to the study of the Bible. As religious knowledge counts for nothing in the University examinations, this is not to be wondered at. In order to counteract this, and encourage the study of the Bible among Hindoos and Mussulmans, the Calcutta Bible Society gave the sum of 500 rupees, equal to £50, to the Missionary Conference, to be awarded by them in the form of prizes to those candidates who should show the best acquaintance with some prescribed large portion of Holy Scripture. It was resolved to divide this sum into thirteen prizes, viz., one first prize of 100 rupees; four of 50 rupees each; and eight of 25 rupees each. The candidates were required to read the Gospels of St. Luke and St. John, and to commit to memory St. Matthew v.-vii. (the sermon on the mount), Rom. xii., and 1 Cor. xiii. As the examination was to be conducted in English and in writing, and as no one who had passed the first examination in arts at the University was admitted to it, it must be allowed that this portion of Holy Scripture was sufficiently large. It should be added that no Christian was allowed to compete. About seventy candidates came forward to the examination in the large hall of our institution. Four papers of questions were set to the candidates. The maximum value of the papers was fixed at 400 marks (*i.e.* 100 to each paper). Thirteen gained prizes, five of them from the General Assembly Institution.

Madras.—The following statement is made in connection with the Church of Scotland mission:—The native congregation is one, I think, of which our Church has reason to be proud. It is the largest native congregation in Madras, and the collections which are made by the poor members, as you will see from the report sent home, are such as might make many of our congregations in Scotland actually to blush for mere shame on account of the small collections which they make for the schemes of the Church. The congregation is a poor one—most of the members do not draw more than seven rupees, or 14s. a month, and some not even that—yet you will observe from the report their collections for this year amount to upwards of 428 rupees (£42 16s.) Those who can give money give it heartily. But there are many too poor, especially among the females, to contribute to the funds of the church in this way, and they manifest their charity in a manner most beautiful and most becoming the members of a poor Indian Christian congregation. Although they are poor they will not be prevented from contributing their mite to the cause of Christ, and they do it every time they mind themselves, by minding also the claims which their Saviour has upon their charity. Every time these poor people cook their own rice, they most religiously lay a handful aside, which is to be given to the church for Christian purposes. The catechists

call at the several houses once a-week for the various quantities of rice that may have been thus laid aside, which is then sold and converted into money; and in this way there was raised during the past year a sum of six rupees seven annas (about 12s 6d.) When we see fruits like these flowing from our Christianity in India, I think people have little reason to complaim of the *formality* of the conversion of the natives, or that the India mission is doing no good in India. No doubt there may be some "black sheep" amongst the converts, but I am also sure there are many good true Christians.

Mr. Smith writes of the Baptist Missions in Delhi:—

"The native work is going on steadily in Delhi, and I think a more general knowledge of the truth exists than the most sanguine amongst us are prepared for. I have just been making a general visitation of all our out-stations, as well as city districts. What surprised me was the large and ever-increasing number whom our Scripture Readers have got to read the Bible. In almost every cluster of houses I visited, some two, three, or more would pull out their Hindi Testaments and read some portion out of them. Purana Killa and Pahar Gunge are both getting on remarkably well. Shahdra is low, and we must send a man in order to a revival of interest in the truths of the Bible. The people require so much enlightenment, and are usually so poor and ignorant, that to leave them without a teacher will not do. We have a large number of candidates for baptism; but, in accordance with the general wish apparently of the committee, we have been keeping them back for more instruction. I confess to you this is not exactly my own opinion, nor am I quite easy in acting it out. Still there is one difficulty I cannot solve, and that is the Sabbath. It is easy, when native Christians live on your premises, and are some way dependent upon you, to get the Sabbath observed; but when they form a part of a community, the whole of whom work on the Sabbath, it is hard to tell what course to adopt. Our people are labourers, and cannot work alone. Now all works are still carried on on Sunday; and if a man is absent on that day, his place is filled up and he is thrown out of employment. I feel it most important that our people should, in temporal matters, be independent of the Mission; and yet how to free them from Sabbath labour and not render them dependent at the same time, is most difficult to decide. Our church differs from any other native church in these provinces, and I am anxious it should continue to differ in one respect, and that is, the independence of its members. The Sabbath congregations are, on the whole, good. Last Sunday I counted 80: still, more ought to attend, and I am not satisfied that they do not.

"Our 11 Town Missionaries have each a school for three hours daily, and I have been visiting them every morning—sometimes three and four districts before breakfast. It is quite cheering to see so many men reading the Bible who were, before, ignorant; and hence our converts and inquirers are becoming more intelligent and more regular in their attendance at the house of God. Our work is carried on with the utmost regularity—preaching in the bazaar every evening, and afterwards at one, and on some nights two meetings. I never felt more hopeful as to our future prospects, and our native agents never worked so perseveringly. I am beginning to feel the importance of our native agency more than I did. Where not one in a hundred can read, we must teach; and at present we are getting crowds of young people about us, who attend chapel and are free from caste, and promise to be of the utmost value, especially in the future. You would be delighted to see our congregation coming from all parts of the town of Delhi, perfectly independent as to their worldly affairs, and yet tolerably regular at service on Sundays, and always present at the evening prayer-meetings near their houses. I am confident we have secured one most important step in advance in thus freeing ourselves from Christian villages and the provision of employment for native Christians. I baptized a very intelligent young Mohammedan last week; and three more, a Brahmin and two Mussulmans, are apparently convinced of the truth of Christianity. Besides, numbers regularly attend our services who have never yet mentioned baptism. I wish you could visit us. I am sure you would encourage us much in the work in Delhi. Mahommedan controversy is becoming daily intensified. We are met almost every night by men who have systematically studied the Word of God. The other day, when I was speaking against fatalism, one of them referred me at once to Pharaoh, 'and for this same purpose have I raised thee up that I might show in thee my great power,' asking, triumphantly, if that was not fatalism? This close inquiry must resuft in good, and will doubtless aid in the spread of the truth. The Mohammedans evidently feel that they are

engaged in a death struggle, and hence it is not surprising if they catch at a straw. My work is much increased by the presence of a Highland Regiment, nearly the whole attending our chapel. I expect Government will allow 100 rupees a month while this regiment remains. If they do, I shall take it and use it as you like. I may send it to the Baptist Mission Press to pay the 2,000 rupees debt on our chapel, or have it carried direct to the credit of the Home Committee, or carry it to the local funds. Which?

The work done at the press for the ORISSA Baptist Mission during the year is described in the report.

30,000 tracts on various subjects, but all designed to lead the reader to Christ, have been printed. Two of these are new ones, one is entitled "Help in Prayer," and is designed to aid inquirers and native converts in pouring out the desires of their hearts to God. The other is a poetic one, "Jaganath Tested," and is admirably adapted to the native mind. Both, it is trusted, will be useful.

The printing of the pocket edition of the New Testament (the first we have had in Oriya) has been completed. It is printed at the expense of the Bible Translation Society; and, it is believed, will be much prized. It is sold to the natives at four annas a copy; and any wishing to purchase for gratuitous distribution, may obtain a supply at that rate; but it should be understood that this low price has been fixed on account of the deeply afflictive circumstances of Orissa. This is the *sixth* edition of the entire New Testament in Oriya during the last fifty-eight years. The first bears date 1809, and was, we believe, the first book printed in the language.

An edition of the Gospel of John—4000 copies—is nearly completed.

The printing of the edition of the Old Testament in small type, at the expense of the British and Foreign Bible Society, has proceeded to Deut. xxi.

TINNIVELLY.—The account of the state of religion in the Church Mission in Tinnivelly proves the genuineness of the change wrought in the condition of the people:—

Family prayers are held in many houses. As the number of individuals who can read increases, this habit is extending. Almost every member of a family attends prayers in the church, either in the morning or evening; but in addition to this, especially when the head of the family can read, the word of God is read in the house, and prayer offered. This is more especially the practice at night.

Several of the catechists have observed a growing attachment which the people exhibit towards them, as evidence to some extent that their teaching and preaching are accepted with feelings of piety. On occasions of joy and sorrow, when friends form a party at a house, the catechist is frequently invited to read and pray with them. And when the teacher's family is in sickness or trouble, there is generally, on the part of the people, a readiness to help, and that in a way which requires at times no little self-denial.

In some members of a congregation the religious principle is more demonstrative than in others. While there are many who feel a reserve and shyness in such matters—and they are very few who make it a set duty to go out among the heathen and preach to them—there are nevertheless not a few who find it their pleasure in a quiet way to talk about the Gospel, the history of Bible days, the progress of Christianity in foreign countries and in India, and the advantages and blessings which have, in God's mercy, visited our own times. Not a few show their anxiety for the conversion of their children and heathen relatives, and endeavour unobtrusively to take advantage of any opening that way. They show, in fact, their delight is in the Lord and in the way of his commandments. They are constantly striving against sin, resisting temptation, and endeavouring to follow the Lord's will in all things.

Again, the regular attendance of such at the house of God, and their attentive, prayerful deportment there, the reverence which is openly paid to God's word, for all its statements and declarations are always acknowledged as decisive, and portions of it are treasured up in the minds of even the most illiterate; the regard which many show to the Lord's-day, their liberality according to their means, and in some cases beyond their means; the spirit of humble contentment which they exhibit, their patient resignation to the will of God in suffering, their peaceful reliance on Christ in the prospect of death;—all these are indications that the Lord is carrying on his work of grace among our people, and that we have much reason to rejoice, and to be encouraged to persevere.

Never on the Sabbath-day will ploughing or

reaping be observed in a Christian village. The same may be said of weaving. This is a great point gained when we consider the circumstances of the people, and how great a temptation it must be to them, having heathen around them who are then openly working for their livelihood. No Christian keeps a bazaar open on Sunday. This is prohibited in all our Christian villages, and common cooly work is generally discarded. All this may be said of the body of Christians, but there are many who do more than this, and who, by a rigid preparation on the Saturday, have the Lord's-day wholly to themselves, to attend to religious duties. Besides the morning, noon and evening services, Sunday classes take up part of the time, and give employment to such as have a desire for these things. Still it must be acknowledged that there is room for improvement in regard to the duty of the Sabbath among the people generally. There is little of private life among our native Christians. They may all be said to live in public, so that the habits of every individual are known to every man in the village. Hence we know the worst of our people. We need not entertain any fear that a worse state of things may possibly lie behind in the back-ground which as yet may not have been penetrated. That cannot be, and it is an argument to be always kept in mind when judging of what is said to the dispraise of our people.

The Rev. J. H. Orbison, of the Lodiana Mission, gives the following description of the VALE OF CASHMERE :—

The best bird's-eye view of the valley is from the top of "Takht Sulaiman," the Throne of Solomon, where, according to the tradition, that great king, seated on his "flying throne," which was borne through the air by swift genii, stopped for a moment in one of his peregrinations to survey the enchanting scene. This lofty spur, now called "Solomon's Throne," juts out from a high range, not far from the middle of the valley, overlooking the city, and commanding a view of the whole panorama, which lies spread out like some Fairy-land, dotted with gardens, and carpeted here and there with exquisite devices and patterns, and Gobelin tapestries, designed and woven by peris and genii, in the olden times, and which have since afforded an inexhaustible store of designs for the unique shawls of Cashmere. Just beneath you lies Soinuggur, the chief city, with the "Palace and Fort of the Lion," and Hindoo temples, and Moslem mosques, and Hurri-Purbut Fort on the conical mound, and the quaint bridges, and poplar avenues, and spreading suburbs, &c. To the left you behold a river, formed by melting snows of the high mountain-tops, and the springs which burst from their base, gliding broad, smooth, and majestic, back and forth, across and adown the valley, and curving in great bends and loops, through fields and groves, and gardens, till it reaches the city, through which it runs, sending out branches for the streets and canals of this Eastern Venice, on which move about the primitive boats, very *unlike* gondolas. To the right you see canals and inlets, and the far-famed lake on whose banks spread out the celebrated gardens, "Chunar," and "Nishaut," and "Shalemar," with their rows of fountains, and whose bosom is studded with the Golden and Silver Isles of Poetry, and whose shores are fringed with floating gardens. In front, beyond the city, you see the river, with its waters re-united, winding along down leisurely in all its force, fertilizing the valley, and helping to form other inlets and lakes, as "Manushul," and the "Wooler," till it reaches Baramoolla, at the other end of the valley, where it bursts through the mountain ranges by a narrow pass, and leaves Cashmere roaring and rushing, and dashing angrily. Leaving the view beneath, you behold, as you raise your eyes, "mural mountains," crested with snow, encircling the whole valley in its entire circumference, and shooting up their white pearly peaks and battlements into the sky, like sentinel-posts for the guardian angels of the valley, denying access like the walls of Milton's Paradise, as if nature would seclude this, her sanctuary of beauty, from intrusion.

But, alas! Satan and sin have entered even here, and marred everything. Christianity is nowhere more needed. Were the curse, and thorns, and trail of the serpent removed, this would, indeed, be "Paradise Regained," and the Persian poet's verse would be true : "If there is a paradise upon earth, it is this, it is this, it is this."

The following account is given of the death of the RAJAH RHADAKANT DEB, of Calcutta, one of the sternest of the old consistent Hindus :—

Everybody knows that Sir Rajah Radha Kanta Deva Bahadoor had a severe cold three days before his death. On the night before his death, feeling a heaviness in his system, he did not eat anything. The following morning he got up from his bed, made himself clean in the usual way, and went to his oratory. At that time the father-in-law of his daughter, approaching him, said, "How are you,

sir, to-day? Wouldn't it be as well to take some medicine?" The Rajah Bahadoor replied: "Medicine cures disease, but it does not prevent death. If you have any medicine which will do me good in eternity, please administer it." After saying a word or two more in the above strain, he addressed himself to his evening devotions. The rosary having been repeated, he said to his favourite servant, "Nobin, I am feeling weak; give me some milk to drink." The servant brought some milk, the Rajah Bahadoor drank it, and went to the sitting-room with the rosary in hand. After a little, he called for more milk. This time, however, he could not drink much, as he felt a difficulty in swallowing. Then he said to his servant Nobin, "To-day I shall leave off my body; it is not, therefore, advisable for me to remain here on the second story. Send for the priest." We may state here that the Rajah Bahadoor, on going to Bindrabun, had selected a learned Brahmin of the place for his priest, to whom he had imparted a knowledge of the mysteries of funereal cremation, which the Rajah had himself collected from a diligent perusal of many Shástras. On the priest being brought before him, the Rajah Bahadoor questioned him as to his knowledge of funeral obsequies, and gave him further explanation regarding the last rites. Continuing in the same seat, he said to his servant Nobin, "You remember I explained to you long ago the way in which my body should be treated after life has taken its departure. Listen, I will now repeat to you the same in brief. After I am dead, you are to bathe my body, to put new clothes on it, to deck it with the *gandhamálya* and other flowers, and to place it in the case which I ordered to be prepared a year ago. You are then to carry the corpse to the banks of the Jumna, scattering all the way fried paddy, ginger-powder, and *koomkoom*, and accompanied by a band of Vaishnava singers repeating the name of Krishna. You are then to see to it that my body is again bathed, and all the rites gone through which I explained in the instructions given to the priest. See to it that the funeral pile is longer than my body; and you are to take care that no other fuel is used than the wood of the *Tulsi* plant. [We may state here that the Rajah Bahadoor had himself collected a large quantity of *Tulsi* wood for the purpose.] You are to place my body on the pile exactly in the same attitude which I have been accustomed to take while living. You are, moreover, to take four long bamboos and put them in the ground at the four corners of the pile, and let the canopy of my curtains be suspended on those bamboos over my body, but at such a height that the flame of the pile does not reach it. Then will follow cremation according to the instructions I have delivered to the priest. See to it that the fire is put out when my body becomes reduced to about one seer in weight. Divide that unburnt portion of the body into three parts. Feed turtles with one part of it; another part you are to throw into the deep waters of the Jumna; the third part you are to bury in this Bindrabun, so deep in the ground that animals may not be able to disinter it. Cremation over, you are to return to your dwelling-place in a silent mood. There should be no cooking that day in your houses: if you be very hungry, you could go and eat something elsewhere. On the eleventh day after my death, offer ten *pindas* to the Jumna, and give a good feast to the Brahmins of Bindrabun. After which you may turn your face towards your native land."

The devout Rajah Bahadoor having sai l all this, was preparing to go down stairs, when the father-in-law of his daughter and the respectable men of the place came to see him. He received them all with his usual urbanity, and went down. In the grove of *Tulsi* plants, which was on the premises, he ordered a bed to be prepared at the foot of a *Tulsi* plant. The magnanimous Rajah, emancipated, though in the body, stretched himself on the bed, put a *salgram* stone on his chest, and began counting his rosary. No more did he talk to any mortal. For nearly two hours he remained thus absorbed in meditation. Then did life depart. At the moment of his death, his whole face was lit up with a smile. No other symptoms were seen. When his spirit left his body, the groves of Bindrabun resounded with shouts of the blest; and the telegraphic wire that moment carried the melancholy tidings to the city of Calcutta.

GUNGA DHOR SARANGEE, AN ORISSA PREACHER.*

It has pleased God to remove by death the first convert to Christ in this district, and the first native preacher employed by the mission—Gunga Dhor Sarangee. We shall furnish our friends with some particulars of the conversion, Christian experience, and preaching labours of our aged brother who now sleeps in Jesus.

The first Christian truth which Gunga received was by means of a tract on the worship of Jaganath. It was printed at Serampore before

* From the Mission Report, published in India.

this mission was established, and it is believed that it was given to a pilgrim from Orissa at the Gunga Saugor festival. The identical tract is in the possession of the writer of this, and is much worn and incomplete. So far as can be ascertained, it rather shook his faith in the popular idolatry than revealed to him the precious doctrine of salvation by Christ.

Another tract obtained after the arrival of the missionaries, though published at Serampore, was "The History of Christ, the Water of Immortality." Many of the most important narratives and discourses in the Gospels were versified in this tract, and were thus imprinted on his memory and never forgotten. A third tract which was read with great advantage by Gunga and his companions, who were disciples of the gooroo, Sundera Das, was the "First Catechism," or as it has been generally called in Orissa, the "Ten Commandments," a tract which is still very popular.

But though, before he met with the missionaries, his confidence in the popular observances of idolatry had been shaken, it was by no means destroyed. While in this state of mind he visited the shrine of Jaganath, in the hope of being favoured with a vision of the god. Accordingly, the morning after he reached Pooree, when he had attended to his ablutions and devotions, he hastened to the temple, and with hands devoutly joined he besought the god to give him that night a manifestation of his glory in dream or vision. The night came and he retired to rest, but no appearance of Jaganath disturbed his nocturnal slumbers. The next day he complained to one of the pundahs that the great lord did not attend to his prayer, without saying what his petition was. Don't you know, said the pundah, that Jaganath is absorbed in deep meditation, and requires to be aroused before he can attend to your prayer? you should use some special and powerful means to awaken the god from his profound repose. The votaries of superstition have, we may add, in all ages entertained the same degrading conceptions of the object of their worship, and have sought by special means, usually by the infliction of severe personal suffering, to arouse the attention of their god. This was the course pursued twenty-eight centuries since by the worshippers of Baal, when Carmel, whose graceful form, verdant beauty, and rich fruitfulness have furnished inspired poets with some of their choicest imagery, was the scene of that exciting contest between the solitary worshipper of Jehovah and the many votaries of Baal. From early morn till noon they cried without ceasing, "O Baal, hear us," but the god was deaf to their entreaties. At noon the prophet "mocked" them, though in truth he spoke in accordance with the ideas they entertained of their chosen god, and the irony is much more severe to us than it would be to them, "Cry aloud, for he is a god; either he is talking (better, he is meditating),* or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awaked." They acted on the taunt; their cries were louder, and they "cut themselves with knives and lancets till the blood gushed out upon them," in the hope that their self-inflicted torture and the sight of the streaming blood would awaken the attention and enkindle the pity of their lethargic god. Gunga was ignorant, at the time of which we are writing, of this interesting narrative; but as an intelligent idolater he perfectly understood the principle that underlies it. He thought, however, that though more hazardous, it might be a wiser course to punish the god than to torture himself, and that it might be equally efficacious in arousing his attention. With this view he went to the town, procured a piece of rod iron some inches long, and had it well pointed at one end. Again he went to the temple, and attended to his accustomed devotions. He carefully watched his opportunity, and as he was supposed to be a very devout worshipper of the god, no suspicion was felt by any. He then began to revile the god, much in the way described by Ward in his celebrated work, where he says the Hindoos sometimes, when displeased, lay the blame of their calamities on "the rascally gods." This was fruitless. His goad which he had concealed under his cloth was brought out, and when unobserved by priest or pilgrim he gave the idol several sharp thrusts, after which he again reverently presented his prayer that in a dream or vision of the night the god would reveal his glory; but the night passed, and as the Scripture says in the narrative already quoted, "there was no voice, nor any one that answered." The next morning he left Pooree, to which, as an idolater, he never returned.

Many years since we inquired very particularly of Gunga in reference to some points of this singular story. We questioned him as to the reasons which induced him to adopt this singular method of awakening the attention and testing the divinity of his god. In reply, he mentioned several stories from the shastres of sages and others who had ob-

* So our best Hebrew scholars translate the word.

tained the blessing they sought from the gods by abusing, maltreating, and even kicking them; and he reasoned that what others had obtained in that way might be obtained by himself. Readers familiar with the shastres and poorans will remember the legend of one of the gods, who had his teeth smashed; of Vishnu, who was kicked and trampled upon by Bhrigu; and of Krishnu, who was shot by an arrow, and the whole race of Jadu destroyed. On another point he was very clear and forcible. He had read the Christian books, and he could not any how reconcile them with the Hindoo shastres. If one was true, the other must be false; but the question that agitated his mind was, Which of them was true? The Christian books presented much evidence that he could not disprove; but at that time there was not a solitary native Christian in Orissa, and he felt that he could not give up Jaganath, in whom all his people trusted, till he had used all possible means of satisfying himself of his divinity.

Another point about which we specially inquired related to his feelings when he tried this, as it might appear to him at that time, dangerous experiment. The reply he gave was very natural, and the description of his feelings just what might have been expected from one who had not been delivered from the superstitious dread which idolatry inspires. He said that he had a strange conflict of feeling; but anxiety and alarm evidently predominated. He thought, Perhaps the god may be angry, and strike me dead on the spot. If he should do so, that will be evidence of his divinity. If, on the other hand, he should be gracious and grant my request, that will be sufficient proof. But when neither wrath nor grace was manifested, I was convinced that "an idol was nothing in the world."

We may add that we know another instance, of one who, though he stood high in the confidence of the priests of Jaganath, was sceptical about the divinity of the ugly idol, and treated it with great indignity. In this case, as in Gunga's, the party subsequently became a Christian; but in both instances the indignity was perpetrated before they were brought directly under missionary influence.

In the early part of 1826, Gunga came with others to visit Mr. Lacey. At that time he and his companions had received a copy of the New Testament (Dr. Carey's version), which had been attentively read. The conversation which Mr. Lacey and Mr. Sutton had with these intelligent and hopeful inquirers was most encouraging and reviving to their spirits. It marked the beginning of a new era in the history of the mission. The seed had been sown for several years, but no precious fruit had recompensed their toil. Now the joy of harvest appeared in prospect, and, like Paul when at Appii Forum and the Three Taverns, they "thanked God and took courage." In the narrative given of these interesting conversations "the young Brahmin" and his surprising acquaintance with Christian truth are especially mentioned. Subsequent conversations showed that he really trusted in Christ; but the obstacles to the open profession of his faith, especially those arising from the bitter opposition of his wife and immediate connections, were most trying to bear.

While in this state of mind he accompanied Mr. Lacey to Calcutta and Serampore, and was much benefited by the conversation of Pran Krishnoo, one of the Serampore native preachers. Here, too, he had an interview with the venerable Dr. Carey, of which he often spoke many years after with tears of sacred pleasure. He was introduced to the doctor as one who had renounced idolatry, and who trusted in Christ for salvation, though he had not been baptized in His name. The doctor, who was the first European student of Oriya, addressing him in that language with great fluency and ease, said, "Dear brother, take care of the jewel which you have found, and never let it go." It was a word in season, and was never forgotten.

Shortly after his return to Cuttack he determined to delay no longer, and his baptism took place on the 23rd of March, 1828. Mr. Lacey, in narrating his baptism, described it as "the first stone taken from Jaganath's temple," and exultingly added, "The chain of caste is broken in Orissa, and will be mended no more for ever. Glory! glory to God in the highest!" As soon as Gunga had found the "one pearl of great price" he began to speak to his fellow-countrymen about salvation by Christ, and he spoke from the abundance of the heart.

> "His call,
> His consecration, his anointing, all
> Were inward, in the conscience heard and felt."

From his baptism to his death—a period of thirty-eight years—he was regularly employed in the work of preaching, though in his latter years he was unable to travel to distant places, as the other brethren have done. He and Rama Chundra were together solemnly set apart to the work of an evangelist by the imposition of hands and prayer in 1834, and this deeply interesting service

was the first of the kind ever held in Orissa. He was in many respects pre-eminently gifted for this work. He had a voice of remarkable compass and power; his action was natural, striking, and impressive; his knowledge of Hinduism and the shastres was accurate and extensive, so that he was more than a match for the most able and crafty defender of idolatry; his mastery of language and affluence of imagery were alike remarkable. In preaching to the heathen, his descriptions of the majesty and glory of God were sometimes very sublime. He would use with great effect such a text as this: "He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that teacheth man knowledge, shall not he know?" The sublime description in Psalm i. would be very telling as he would quote it: "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." In contrast with inspired descriptions of the blessed and only Potentate, he would advert with crushing effect to the unworthy and degrading conceptions of God entertained by idolaters, and in doing this he could no more help being satirical than the old prophet, sober, stern, almost unearthly as he was, could help "mocking" the worshippers of Baal for praying to a god that was asleep or on a journey; but his best friends thought that his powers of sarcasm were sometimes carried to an injudicious extent. It is difficult to give those who never heard him an adequate idea of his power as a bazaar preacher. He was often happy in describing the love of Christ in dying for our sins. "Men of wisdom," he would say, "tell me where you find such love, and I will sit and listen. Did any of the ten incarnations die to save another? Did any of the gods or goddesses? Where is such a history written? Ah! you cannot find it anywhere upon earth; this is heavenly love. He who formed you died in your stead. He who gave you existence parted with his own life to redeem you from hell."

In preaching to the native Christians in the chapel he was not always equal to himself, but it was sometimes a rich treat to hear him. He did not always take a text from Scripture, but would sometimes take a line or two of a hymn or tract embodying of course some important scriptural truth. We have a very lively recollection of a remarkable discourse which he delivered five or six years since from the incident in Bunyan's Holy War when distressed Mansoul sent an humble petition to "the High and Mighty Prince Emmanuel" by Mr. Desires Awake and Mr. Wet Eyes. The narrative was given with dramatic power, and the application was searching and impressive. "We want more of the spirit of Desires Awake and Wet Eyes among us. We weep, but it is for the losses and trials of this world. Weep, oh weep, for your sins," and much more in the same strain. He was right. There is nothing which the professed disciples of Christ need more than hearts broken for sin.

The sketch we have given would be very incomplete if it were not added that he ever retained a very grateful recollection of the goodness of God in rescuing him from idolatry and blessing him with the Gospel of Christ. In one of our journies we remember being with him at Tanghy, his native place. He pointed out the tree at the foot of which was the representation of the village goddess—Suberna Burahee—whom he had often worshipped. He spoke of the sorrow he felt when he thought of those days, and expressed his gratitude for the blessed change he had experienced. We remember once going with him to the math of Mundera Das, who many years since "gave out that himself was some great one." His politeness in this interview was very marked, but when he told his former gooroo, though in the most respectful language, that he had confided in him till he found him to be a deceiver of the people, it was more than the gooroo knew how to bear; and when "the name that is above every name" was mentioned it was exceedingly obnoxious. The contrast between the still blinded gooroo and the Christian preacher who had once worshipped at his feet affected us deeply, and excited gratitude for the change effected by the grace of God.

We cannot refrain from mentioning another feature of his Christian experience. He loved the Word of God, but no portion was so much prized as the words of Christ recorded in the Gospels. He once said to us, the words of Jesus are as sweet to the believer as the mother's milk to the new-born babe.

The closing years of Gunga's life were marked by increasing weakness and infirmity, but his last illness was short, and it is pleasing to state that he finished his course well. His last Sabbath on earth was the 4th November, 1866. On that day, he was twice at the Mission chapel; but in going from his house to the morning service he had a

heavy fall by which he was much shaken and bruised. The service was a devotional one preparatory to the administration of the Lord's supper. Not knowing what had occurred on the way we called on him to offer prayer, and he did so, referring in an interesting way to the Scripture which had been expounded—Isaiah xl. 1—11, "Comfort ye, comfort ye," &c.; but we were all struck with the weakness of his voice. At the close we were grieved to see how much he had been injured by the fall, but he was very anxious to remain for the afternoon service, saying, that it was the Lord's day, and he should like to spend it in the Lord's house. We, however, persuaded him to go during the interval of the services to the house of his eldest son, which is near the chapel, and with a little assistance he was able to do so. In the afternoon, he was at the Lord's table, and at the close, left for the last time the place endeared to him by the hallowed associations of nearly forty years. On the following day, he called on us, but appeared very feeble: on Tuesday he was much worse and rapidly sank; but the Saviour in whom he had long trusted supported and comforted his mind in prospect of eternity. An hour or two before his death, he expressed to Mr. Miller in pleasing language his hope in Christ. He was in his 72nd year. The mortal remains were committed to their last resting place on Saturday evening, 10th November, in the assured hope of a joyful resurrection, and on the following day, Mr. Buckley preached his funeral sermon in Oriya to a considerable congregation from Romans xvi. 5, latter part. "Salute my well-beloved Epenetus, who is the first fruits of Achaia unto Christ."

We cannot close this narrative without adding that the interest attaching to the first convert gathered to Christ in any country can never die. Thousands and tens of thousands as years pass away may walk in the same path, and rejoice in the same blessed hope, but the memory of the first who did this will always be fondly and affectionately cherished; and in the case of Gunga Dhor the special interest felt in him on this account was greatly increased by his eminent endowments, and noble and generous qualities. "Precious in the sight of the Lord is the death of his saints."

China.

Mr. Kreyer, American missionary at Ningpo, gives an account of a visit to Hangchow:—

The city of Hangchow, the metropolis of this province, is situated at the foot of a mountain range, where a low plain begins to stretch itself on the left bank of the Tang-tsien river, towards the sea on the one side, and towards Shanghai on the other. The wall that encloses it is some thirty or forty feet high, and some fourteen or fifteen miles round. The number of inhabitants gathered here, before the sword of the rebels or the terrible pestilence that followed their departure swept away four-fifths of their number, was, according to the most trustworthy accounts, one and a half million. At present, the number would scarcely run above 400,000. Yet from all provinces, and from all parts of this province, do they come to fill up the city, to build the shops or places of business, to clear away the rubbish and rear their dwellings, though perhaps with less show than the expensive mansions of the former wealthy inhabitants of this centre of Chinese luxury.

The destruction with which this city has been visited, both by the rebel and the imperialist, can be realized only when you find that you may walk in some parts of it a mile and not meet a living being. Your footsteps resound hollow between the lofty walls of ruined houses, and you feel, what you can seldom feel in China, that you are really alone. You might almost imagine yourself in one of the ruined cities famous in Holy Writ. Nor can this destruction have come upon this place for the first time; for the walls of these ruins evidently contain the debris of the dwellings of former generations. The Christian, as he sees these ruins, cannot but think of the promised times, when this nation shall have accepted the Messiah, and when his teaching and his Spirit shall have extinguished for ever the torch of the incendiary, when the warrior's sword shall have been transformed into a plough-share, and when the victims of rage and passion shall send no more their shrieks to heaven.

The most celebrated part of Hangchow is the so-called West lake, outside of the city wall, on the banks of which are towering the most famous pagodas, one with a celebrated relic of Buddha. This made Hangchow formerly the centre of Buddhist idolatry. It was to Chinese Buddhists almost what Mecca is to the Mohammedan, and Rome to the Papist. Hundreds of thousands annually came from afar and visited the temples on the banks of this lake to pay their vows and burn their incense. With these came the scholar, who found here a landscape, in which was crowded together all that is graphic in Chinese

poetry. With these, too, came the sensualist, who gave himself up to debauchery; for the Chinese, unlike the Greek and the Hindu, do not deify vice, yet we must confess that its great centres are more or less directly the markets of lust, and that many of the temples are supported by the wealthy, in order that they may have a place where they can privately surround themselves with a seraglio.

But now these shores are only the scene of grim ruins. The bell of only a single monastery keeps up its monotonous tone, as if it were ringing the knell of idolatry. Instead of the thousands of bonzes and Buddhist nuns, who made this beautiful valley resound with their choruses of adoration, you see only here and there a straggling priest at work amid the rubbish to rebuild a small shrine, that he may find a shelter for his idol. Instead of the magnificent images, thickly coated with gold, that once sat enthroned within these temples, you may now see perhaps an head or arm of the former image, or a headless body, which the destroying rebels were too indolent to demolish completely. Or you will see an image which was small enough to be hidden away, and thus escape the fate of its divine compeers.

Perhaps you are tempted, as you see the desolation, to ask the question, Will all this former grandeur be restored? Will these temples again be reared and their images restored? Will the throngs of idolaters again come from the distance and witness the choruses of Buddhist worship? Shall we hear again the noise of lewd songs, coming from the boats of lust that plied on these placid waters? We answer that it it not impossible. All this once sprang from the religious nature of man. Its Titan attempts to scale the very heavens are too well known to need illustration. Nay, we may confidently say that they must be rebuilt to satisfy the cravings of that religious nature, unless Christendom will give to China something better than Buddhism, and put a new song into the mouths of these who are seeking in vain for religious peace."

An American Baptist missionary writes of the CHIU MISSION:—

The region of Tang Leng and Chng Lim, and Ko-tng, &c., is, it may be stated, the most fertile and beautiful, and the most prosperous in all Tie Chiu. "Only man is vile"—but a new light is shining,—new glory is now beaming upon it. This, the very garden spot of Tie Chiu, is rapidly becoming the garden of the Lord. "My beloved is gone down into his garden, to the bed of spices, to feed in the garden, to gather lilies." In the whole region round about, there is an unusual quickening. From every quarter is heard the inquiry, "What is thy beloved more than another beloved, that thou dost so charge us?" And the faithful bride is showing forth the beauty and glory of her beloved. The spread of the truth has been remarkable. From the very first, the opposition has been very bitter and very determined. For a long time we were unable to procure any sort of premises. As soon as a house was secured, the mob arose and levelled it to the ground—destroying all they could lay their hands upon. But, nothing intimidated, the disciples continued to meet together as best they could, generally at the house of one of the sisters, a widow. Last year another house was procured. For weeks after it was occupied, it was nightly assailed with all manner of missiles and filth, and the brethren and sisters, whenever they appeared, with the vilest language; but they clung the closer to each other and their Saviour, remembering his words, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." And cheerfully following and trusting in Him, they are now rejoicing in his victory, sitting under their own vine and fig-tree. When we came here in 1860, there were only seven brethren and sisters to sit down with us at the Lord's table. Since then eighty-four have been received by baptism, and now two new churches have been organized and two native pastors ordained for them.

A missionary writes of TIENTSIN:—

I remained here about a week. Then leaving Mrs. K. here, proceeded on board the steamer *Shaftesbury* across the Gulf of Pechele and up the Peiho river in a north-west direction to Tientsin. The country here is a dead level plain, not a hill to be seen in any direction, and the Peiho river is a small, narrow, muddy and very crooked stream, winding its way through it to the Pechele Gulf. The steamer finds much difficulty in navigating it to Tien-tsin. Here are several merchants residing, also the English and American consuls. The missionary community here consists of two missionaries of the English Methodist New Connection, two of the London Missionary Society, and four of the American Board, making a total of eight missionaries, all of whom have wives except one, whose wife has died. One of the missionaries of the American Board of Commissioners for Foreign Missions is the Rev. J. Doolittle, author

of "Social Life of the Chinese," in which he has given a more complete account of the social life customs, superstitions, festivals, &c., of the Chinese, than is to be found in all other books on China combined. At the time of my visit, the native members connected with the three churches numbered about sixty, with five or six native preachers. Since then the number of converts has been greatly increased by the work of grace in connection with the Methodist Mission; also by an interesting work at another place in connection with the London mission.

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PROCLAMATIONS AGAINST IDOLATROUS PROCESSIONS.

The *Missionary Recorder*, a new journal published at the Mission Press of Foochow, gives the following, which is a remarkable sign of the times:—

Wu, *entitled to wear the insignia of the first grade, Honorary President of the Board of War, and Viceroy of Fookien and Chekiang;*

Li, *Honorary Vice-President of Board of War, Governor of Fookien;*

ISSUE THIS PROHIBITORY PROCLAMATION.

Idolatrous processions have from of old been severely restricted, and local authorities permitting such to take place have held themselves liable to punishment, as the annals of history will show. A great taste for literature evinced itself at one time in the province, and sound common sense prevailed; but since the rebellion occurred, civilization seems to have declined to a great extent, and to have given way to all sorts of superstitious practices, which have increased to an alarming degree. In the city and its adjacent dependencies there are numbers who unite together under different denominations, and who parade images of the gods about, in order to collect money. Against these abominable practices the ex-Viceroy, Tso, was careful to issue proclamation.

We, your Governor-General and Governor, having just arrived in this place, are apprehensive lest these processions should again spring up, and are therefore anxious to put a stop to them before the evil spreads itself. Providence is partial to no one, but just in the extreme, as every one must know. Will it be argued that heaven will fail to protect children who are obedient, and who perform their duty in life without violating the laws, merely because they neglect to burn incense and to worship in the temple? [Certainly not.] Will it be admitted, on the other hand, that heaven will in the least spare those debased and lascivious wretches who are ready to perpetrate any enormity, even though they consult the gods, and perform all the required ceremonies? [Certainly not.] The ancients tell us that one who is not able to serve his father may enter the ancestral temple with great piety and sincerit, but his sacrifice will avail him nothing. It is quite immaterial whether a man worships Buddha or not, as long as he performs the moral duty incumbent upon him of pleasing his parents. This maxim is clear enough, and we feel confident that every man will be able to appreciate it.

Amongst the vagabonds who used to exact subscriptions from the shopkeepers and people were soldiers and writers from the yamuns of civil and military officials, who, for the protection they afforded, were allowed to fatten themselves on the share of the contributions which fell to them. It is absolutely necessary that the strictest care should be exercised to prevent the like occurrences in the future.

Permission will be granted to pray and return thanksgiving to the Tung-yü god [Huang-fei-hu] and the city god, in accordance with the custom which has prevailed hitherto; but on no account whatever will processions of the other gods be allowed, nor will countenance be given to the collection of money for such nonsensical purposes.

This second proclamation is issued for the information of the military and the people in general. In the event of any persons falling into their old ways (crimes) after its promulgation, the leader of them will be arrested and will suffer the penalty of the law, the ti-pao [in whose ward the procession occurs] will also be punished, and the local authorities who fail in discovering such to be going on will be denounced without mercy.

Let each one obey this special proclamation!

Tung-chih, 6th year, 3rd month, 17th day. [21st April, 1867.]

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Fiji.

THE Rev. Isaac Rooney, of the Wesleyan Mission, notices a visit to the Yasawa group:—

I found the work in a very encouraging state. And on my return home, after an absence of sixteen days, I felt that my own soul was refreshed and my faith strengthened by intercourse with those who, but very lately, "sat in darkness and the shadow of death." During my sojourn in the group, I came in contact with numbers of young converts, the statements of whose experience had a freshness about them delightful to the ear, and

whose happy faces told of peace and joy within. Altogether the work appears to be making rapid progress in these islands, several hundred members having been added to the church during the past year. Our native missionary residing here, Wesley Rakusa, is a trustworthy and devoted man. He appears to have the confidence of chiefs and people, and has great influence in every part of the group. The teachers also, on the whole, appear to be earnest and devoted. At the Quarterly Meeting which I held during my stay six of them passed a very creditable examination, and were received as full and accredited local preachers. At the same meeting nine others were received as local preachers on trial. The accounts of their conversion and present experience were very clear and satisfactory. I think seven out of the nine attributed their conversion to sermons they had heard from local preachers, or to *reading in the New Testament*. At the Class Leaders' meeting, held on the same day, ten Class Leaders were examined, nine of whom passed creditably. The remaining one, being cross-questioned rather closely, got confused, and on my asking about his repentance—what its cause, and what its beginning?—thinking, perhaps, to get rid of the troublesome queries, replied, "It had no beginning, sir!" I suppose he meant that it began "not with observation, but quietly, so that in reality he could scarcely tell how it began." However, I had to keep him on trial a little long for his blunders. This reminds me of an old lady to whom I put the same question some little time before—"What was the cause of your repentance?" "I was clubbed in war, sir; then I repented," was the reply. Upon my enquiring the occasion when she was clubbed, I found that it was *before the "lotu" came to Fiji*. Hers, I think, was not "Evangelical repentance." During my visit my time was employed principally in preaching and examining candidates for baptism. Of the latter I had in all 360. Each one of these I examined individually, questioning them closely as to their repentance, conversion, and present experience. This done, I questioned the teachers as to the character and conduct of each one, striking out the names of those who could not be spoken of favourably. By this process 33 were disposed of; some because their conversion was not clear; others, because they had not been long enough on trial (twelve months being the standard), and others again because they could not read, it being a rule that all not past the prime of life must, before they are baptized, be able to read the New Testament. The number baptized (327) is large, considering that only nine months previously Mr. Brooks and myself, during our visit, baptized 330. The whole of the Yasawa group is now Christianised, the last heathen island, Waya, having *lotued* during our visit last year. We have now four teachers on the island, and about twenty-five members on trial. A great number of young men and others have learned to read the New Testament, and about sixty persons have cast off polygamy and been married according to the rules and forms of the church. Our work in this island is in a very encouraging state. At Viwa, also, the leaven of the gospel is at work, and already a good proportion of the people are members of society. This island *lotued* about two years ago, upon the occasion of Mr. Baker's visit. At present we have three teachers here. Great numbers of the young people have learned to read, and about fifty of them meet in class. A few of these who had been on trial the required time I baptized during my recent visit. I was pleased with them all, especially with two lads not more than fourteen or fifteen years of age. Their conversion was clear, and their experience very satisfactory. One was baptized by the name of Samuel, and the other Joseph. Of course all I saw during my visit was not *couleur de rose*. Things there were with which I had to find fault, and some few reproofs had to be administered; but, on the whole, I was pleased and encouraged. At the different islands at which we called, fowls, yams, &c., were brought by the school children for the use of the "Jubilee." Contributions in oil towards the purchase of the schooner would have been cheerfully given, but that, since the hurricane, nuts have been very scarce, and consequently no oil can be obtained. It is hoped that, before the missionary meetings come on, the nuts will be ripe, and that we shall have good collections. Last year the contributions, including oil, amounted to 1,000 gallons.

The Rev. T. Baker, of the same society, visiting a heathen district, says: Breakfasted at daybreak, after which we had Divine service with the people in the large temple. The chiefs *only* of this place had taken part in the service at Vunibua; many of the common people conducted themselves very awkwardly during service, being their first time of attempting to "bow the knee." One of the chiefs of this place accompanied me on my way to Korobalavu (Longtown), which is situated on a neighbouring mountain: we were

frequently compelled to stop and gasp for breath, the land being so precipitous, and what with perspiration and rain we were completely saturated by the time we reached the town. Vunibua and this town were the great objects of my present visit. I believe this town had not been visited before by a European, so you may imagine the consternation of many when they saw my pallid face! We were very kindly received by the people, which kindness was not only manifested in word, but in deed, for they brought an abundance of food for myself and men. This town was not included in the meeting at Vunibua, being only an appendage to "Soloira." We talked to them about the *lotu* and were happy to find they were "willing in the day of the Lord." They also expressed their wish to receive a teacher. So we had the drum beaten, and D. Nauhaamea addressed them until compelled to desist through the rain. In this town lives a notorious cannibal, with whom I had a little conversation; he pointed me to a pile of human bones in the fork of the orange tree under which we were sitting, and assured me that he had eaten the men of which each bone there was a representative, and that he had kept these bones as a memento of his cannibalism. Many other things did this inhuman wretch make known to me; and his countenance, and more than ordinarily worn teeth only helped to convince me that had literally been a human bone crusher! To have listened to this man's statements, and told too in the presence of those who could have contradicted them if false, would have removed for ever from the minds of some the idea that Fijians are not *lovers* of human flesh. This vile cannibal affirmed that as for eating nothing was comparable to human flesh, not even fowls or pork. In different parts of this town, we saw human bones hanging on the trees which told of only very recent butchery. We made an arrangement that as soon as their teacher should arrive all these bones should be collected and buried.

Another missionary gives an account of a visit to Lakemba, a Christian island. The contrast is most striking:—

We sailed for Lakemba before a pleasant, gentle breeze, on the first really fine day we had seen during the whole trip, and reached the spot where the poor *Wesley* used to anchor, early in the evening. Here I left the schooner for the night, walking on to the mission station, where, I was thankful to find, all well, and early on the following morning set off again on my travels, bound for Oneata and Komo. We anchored at Oneata about noon, and I sent a message ashore for the people to get ready, as I wanted to finish the work that night, so as to get away to Komo on the following day (Saturday). After dinner I went ashore myself and found the king, the chiefs, the elders, and the office-bearers, all assembled together to welcome me, which they did in a very loving and hearty manner, leading me along in a sort of triumphal procession, to the teacher's house, where I found a great feast all ready for me. So, when we had got through this part of our business, a grey-headed old gentleman, called Osaiase, delivered himself to the following effect:—"We have heard, sir, your message which you sent to us from the ship, and we have taken counsel thereupon. We have taken counsel, and we are all of one mind that it cannot be as you have said. Look, sir, when you came last year, you stayed but one night with us. We have you now in our town, and we cannot let you go again till Monday. Our hearts are glad because of your coming, spend therefore, the Sabbath with us, that we may rejoice together."—Here the rain began to pour heavily down.—"We thank God for the rain," continued the old man, reverently, "we thank God for the rain, for there has been a long drought, and our souls were small when we thought of our gardens. Now will the earth be wet, and the fruits thereof will grow. Stay with us, sir, that the heavenly rain also may come down upon us, for our souls are thirsty." I wanted very much to go on to Komo, but I really could not harden my heart against the request of these loving people; and so agreed to stay with them, whereat they greatly rejoiced. And during the night, it came on to blow very hard, with heavy squalls and rains, this weather lasting all Saturday, so that I could not very well have gone, even if I had wished to do so; and old Osaiase said to me, with quite an air of triumph, "You see, sir, the Lord is likeminded with us of Oneata, in ruling that you shall stay." Saturday, September 15th, and Sunday, 16th. —Two delightful days, the very thought whereof brings tears of joy into my eyes when I think of what I then heard and saw. You, sir, as a missionary, doubtless know what it is to come up to a place like this, heart-sore with reproving defaulters, weary of the present, and fearing for the future; and you remember with how unspeakable a comfort our gracious God comforted you, when you found the people living

together in peace and love, the office-bearers zealous in their duty, the children well taught, the young people "remembering their Creator in the days of their youth," the chiefs earnest in helping on the great work, the old folks ripe for glory; and, in short, everything going on as well as heart could wish. You know this comfort, and you know that words cannot describe it; and this comfort I found at Oneata. The schools were in a most excellent state. Not one child was there (excepting of course the very little ones), who could not read. Many of them could write easily and well; and I was obliged to cut them off short in the matter of repeating parts of Scripture, or Captain Mansell and the schooner's crew (who were with us on this occasion) would hardly have got off again to the vessel before dark. Nor would it be right to be altogether silent as to the feast which was made ready for us. Four pigs died the death, and lay, all juicy and succulent, crowning a goodly heap of vegetables, which we soon disposed of with the help of our friends from the *Jubilee*, who ceased not from declaring between their mouthfuls, that the Oneata men were the best people in all Fiji. On Sunday, I preached to the natives in the morning, and to the schooner's crew in the afternoon. In the evening I administered the sacrament of the Lord's Supper, and afterwards held a fellowship meeting, which was, indeed, a good time to us all. There were no awkward pauses. Each one said what he had to say in a few words, and those to the point, so that we felt it good to be there; but when one poor fellow, a near kinsman of the king's, who had hitherto been a sad character, stood up smiting his breast and weeping, and crying aloud, "Au via bula! Au via bula!" (I want to live! I want to live!) there were few dry eyes among us, and many wept aloud. "Blessed are they that mourn for they shall be comforted," said I, as the poor man went sobbing back to his seat; and after a few more had spoken, we sang the Doxology with glowing hearts, and broke up the meeting, each one going his way, praising our God for his wondrous loving-kindness. Monday, 17th.—The people still refused to let us go. "For," said old Osaisse, "we have some oil; it is not much; it is only a little, but we wish to give it, that you may know our desire to help on the work." So they came, chanting, down to the beach; first the men, with the king and the chiefs in front, then the women, and last of all, the school-children, bearing coppers, pots, bottles, gourds, and even lamps, full of oil, which they poured into the casks. This collection amounted to about 70 gallons of oil, and 17s. in cash.

DISCOVERIES IN SYRIA.

Lovers of biblical antiquities will rejoice to hear that the excavations now being made in Syria have resulted in the discovery at Nadir Sarape, of a Hebrew house dating from about the second century before Christ. Some of the rooms, with their contents, are in perfect preservation, among the latter being a number of Hebrew books, showing that the house belonged to a literary man. Besides the books of Moses and the Psalms of David, there is a collection of Hebrew poems, absolutely unknown to the Orientals of our day. These interesting remains, many of which bear traces of Egyptian origin, have been sent to the Asiatic Society of London.

SUGGESTIONS AND REPLIES.

THE LATE PASTORAL CONFERENCE AT BERLIN.

(To the Editor of *Christian Work*.)

Dear Sir,—I am sorry to find that your German correspondent has made a great mistake in his estimate of the proceedings at the late Pastoral Conference in Berlin. He tells us, see *Christian Work* for August last, page 365, that "Professor Hengstenberg vigorously attacked the views entertained by Elliott and other German and English Judæo-maniacs." It is scarcely necessary to observe that he must be entirely unacquainted with the writings of that pious and learned man, or he could not speak of him in that manner.

Your correspondent tells us also, that "he cannot say that the discussions were of a nature to further practical objects;" and mentions the lecture by Professor Hengstenberg, on the Future of the Jews, as a proof of his assertion. Having been present, I beg to say that his observation is as uncalled for as his remark concerning the supposed insanity of the Rev. Edward Elliott and others. As there are 25,000 Jews living in Berlin, and almost 300,000 in Prussia, of whom

thousands have been baptised, it is manifestly impossible that the discussion of the question, How ought we, as a Christian Church, to treat the Jews? can be otherwise than a practical subject. Professor H. dwelt chiefly on the Scriptural view of the subject; but, in the discussion that followed, nearly all the speakers alluded almost entirely to our duty to our Jewish neighbours, as now living amongst us.

I wish your correspondent had listened attentively to the remarks made by a distinguished clergyman from Potsdam, himself a Hebrew convert, concerning the guilt of those who neglect and despise the Jews. He told us, in the most distinct manner, that we Gentiles have much to answer for in this respect. He was listened to with the most profound concern; almost every one seemed evidently to feel the force and truth of the charge brought against the Christians, generally speaking, by one who spoke that which he himself had felt. I could not have imagined, when I listened to his weighty words, that any one could possibly be found who would tell us that this is not a practical subject. Over and over again it was asked during the discussion, what can we do in the matter? and how can we best do it?

Your correspondent has misunderstood the drift of Professor H.'s remarks. It is incorrect to say that he "vigorously attacked the views entertained by Elliott and others," like-minded with him. On the contrary, he entirely coincided with the views entertained by those who may be called the friends of Israel, on many important points, especially the doctrine and interpretation of Romans ii. I had the privilege on that occasion of publicly thanking Professor H. for his advocacy of the claims of Israel on our prayers and endeavours, while at the same time I mentioned some points which he had omitted. I am thankful to say that my remarks were well received by that great assembly of pious and learned men.

Hoping that you will be able to find space in your valuable periodical for the insertion of these remarks, and that your readers will not be left to suppose that such men as Elliott, Simeon, Scott, and others, ought to be spoken of as "maniacs" because they loved the Jews.

I am, yours faithfully,
W. Ayerst, A.M.,
Incumbent of Egerton.

Egerton, Kent,
September 12th, 1867.

P.S.—I regret that I did not see your publication for August until it was too late to write to you before the beginning of this month.

MISSION IN DRESDEN.

(To the Editor of *Christian Work.*)

Dresden, *August 19th, 1867.*

My dear Sir,—It may perhaps interest some of your readers to hear of a small commencement being made in Dresden of a mission to the poor and more neglected part of the community; and I earnestly hope that Christian brethren or sisters who read of the same will not forget to remember the cause at the throne of grace.

Saxony, the former home of the Reformation, is in many respects a difficult land in which to carry on operations for the spread of Christian truth. There is not that freedom of action permitted in spiritual matters which is granted in Prussia and Wurtemburg, and the authorities in Church and State must be consulted on everything, and permission obtained from them. The state of religious feeling, too, is very low indeed, in general; and, out of a population of 140,000 Protestants, not more than some 12,000 attend the means of grace. Nor, were the one half of them to attend the churches, would they find place. The churches are few in number; and, while Roman Catholic chapels have been increased in the last hundred years, I believe not one new Protestant church has been built here since the erection of the Reform Church in 1767, while several have been pulled down.

Yet it must not be forgotten that Saxony has shared in the advantages of the revival of truth against Rationalism, which has been progressing in Germany for nearly twenty years. Able and orthodox preachers are more common in this city than those of a different stamp, and though the revival has assumed here, in some cases, the form of a high Lutheranism, with all its peculiarities, yet it is no less true that there has been a revival, and that much good has been done by the earnest preaching of the gospel, through the instrumentality of Lutheran pastors.

The clergy, however, of this city are few, and these few overwhelmed with a mass of semi-secular work which they have to perform. Scarcely any of them can give much attention to the work of pastoral visits, or to seek out the indifferent, the careless, and the ungodly, to endeavour to win them back into the way of truth. The State insists on the children being baptized, and so the parents must see that this ceremony—

too often a mere ceremony—is gone through with. The State further insists that the children shall, at a suitable age, be confirmed; and then, alas! they drop for the most part back into the mass of the indifferent and unbelieving, who have no belief in the doctrine of the Trinity, are virtually Socinian as to their notions of Christ and his work, and who trouble themselves no more about such matters.

For the last six months, through the agency of Rev. F. H. F. Albrecht, I have endeavoured to carry on a small city mission here, or what may grow, by and by, into something worthy of the name. Mr. Albrecht is a Lutheran clergyman, was missionary for upwards of twenty years under the Basle Missionary Society in India, is an earnest Christian, and thoroughly evangelical. It is a great advantage that he is a Lutheran, as he is likely to be viewed with less suspicion, as the work must be carried on here, if successful, in connexion with the Church of the country, and not in opposition to it. His visits have been gladly received by many, and have won favour even among some who at first were not inclined to permit them. The Lord has not left this feeble effort without granting it his blessing; and some, we trust, have been indeed born anew, while several have been comforted on beds of affliction and in seasons of trial. I have just received from him his first report of his labours, which I mean to submit to the leading clergy here, in the hope that they may be led to see the necessity for such labours, and to take up the work themselves. Twenty or thirty clergymen, wholly employed in pastoral visitation, will find their hands full of work here, if they were to devote themselves solely to this work.

It was through the liberality of a Scotch and American ladies that I have been enabled to get Mr. Albrecht to take up this work, as otherwise he should have been obliged to look about for some other employment.

I hope, during the autumn and winter, Mr. Albrecht will be able to have small meetings at his house for reading and praying over the word of God, and that he will be soon enabled practically to prove the usefulness of such meetings as feeders to the Church, all extraordinary of this kind being under suspicion as "conventicles."

He has had in his house a Young Women's Society, which meets during the colder half of the year. The society was established by Pastor Weber, but, on his call to Leipzig, has been handed over to Pastor Albrecht. Each meeting occupies three hours, the first of which is spent in reading the word of God, and prayer and singing, and the latter two hours in working for some benevolent or missionary object. During the last session 22 meetings of this kind were held.

The British and Foreign Bible Society has employed a colporteur here for the last two years, and I am under the mark, I believe, in saying that he has sold over 5,000 copies of the Word of God. The society's energetic agent at Berlin, Rev. D. Simon, has expressed himself well satisfied with the work done, and has now settled a second colporteur in Saxony.

Through the liberality of the Religious Tract Society of London, the Berlin Tract Society, and the Hamburgh Tract Society, I have received several bales of tracts; and we have circulated, partly in connexion with a little private tract society composed of Germans and English, several thousands already. Several members have brought tracts with them to watering places this summer; and at one bathing place, there being no regular religious service, a special one was extemporized. There was bible reading and singing, and one of the tracts given was read aloud as a sermon. God grant that the seed sown may not have been sown in vain. Tracts, through this instrumentality, have got into several royal palaces, with what effect only the great day can declare.

We have now every hope that in a month we shall be enabled to have a regular tract colporteur in this place, employed under the Hamburgh Society, on my acting as his superintendent. It would be premature to conjecture what success is likely to attend his efforts.

I earnestly hope that we will be able to see our way plain to the establishment of Sabbath-schools here in no long time; but, if so, we must depend upon the assistance of Christian friends in Great Britain and America for some time to come. I have had put in my hands altogether a sum of £49, for the operations here I have alluded to, and now have only £17 remaining in hand. Will any Christian friend promise aid in this work?

Of my own work, as chaplain here, I will not speak just now, nor of the difficulties in my way. I was glad to see in your journal the account of the second attempt which I have made here to exhibit practical union by Union German-English Prayer Meetings.

Hoping you will insert this in your next,

I remain, yours truly,

CHARLES H. H. WRIGHT, M.A.,
British Chaplain at Dresden.

LITERATURE.

Ninety works, more or less bulky, lie on the family shelf. They have all flowed from the family pen, during three generations of authorship; works of the most various kind, erudite and simple, for scholars and for children, and many of them with a reputation and some with a popularity of the very highest. "A pen which has been moist with ink—ink destined for the eye of the compositor—has been passing from hand to hand within the circuit of a family,—it is now more than eighty years; and it is still in course of consignment to younger hands of the same stock." It is thus that he, whose hand held it the cunningest and longest, writes of it. It is by this title of *The Family Pen* that another, and one of the youngest, groups together memorials and fragments of the singular and, indeed, all things considered, unique family life and family writings. And the story of the Taylors, of such men as the author of the *Natural History of Enthusiasm*, and such women as the authors of the *Original Poems for Infant Minds*, is one that will well bear telling, even in fragments.

Of the three sons that were born to Isaac Taylor, engraver, Charles, the eldest and the editor of Calmet, is thus sketched by his more famous nephew. "The man—his deshabille and his surroundings, would indeed have furnished a *carte de visite*, not of the most ordinary sort. The scene! the tables—the library counters—the cheffoniers—the shelves and the floor (who shall say if the floor had a carpet?), all heaped with books:—books of all sizes and sorts—books open one upon another—books with a handful of leaves doubled in to keep the place—books in piles, that had slid down from chairs or stools, and had rested unmoved until a deep deposit of dust had got a lodgment upon them! Quires of proofsheets and revises—here and there, folded and unfolded. On the table usually occupied by the writer, there was just room for an inkstand and for a folded sheet of demy or foolscap. But the genius of this chaos!—he was no pale, sallow, nervous, midnight-lamp looking recluse or ghost. Not at all so, but a man—then just past mid-life—powerful in bony and muscular framework—singularly hirsute—well limbed—well filled out, erect in walk, prominent and aquiline in feature—teeming, as one should say, with repressed energy: always equal to more work than he had actually in hand; never wearied or wasted in labour, but impatient to be 'at it again.'"

Isaac, the second son, first engraver, and afterwards Dissenting minister, is as vividly drawn by the same hand. "I have never been a visitor in any family in which the occupation of *every moment* of the day, and every member of it, was carried to so high a pitch as it was under my father's roof. I have nowhere else seen the merest fragment of time so sedulously employed; and yet this incessantness of labour did not bring upon the family any feeling of bondage or restraint—sedulous, energetic industry was the pervading spirit of the family:—none were urged or driven onward; each one seemed to move forward as from an individual impulse—an internal spring.

"In recalling now what were my father's daily, weekly, and yearly achievements in his many lines of labour, I can think of them only with amazement. That which as a boy I witnessed, and which then seemed to me only natural and easy—which seemed only a part of the ordinary course of things—I should now contemplate with wonder. His occupations as an artist were never intermitted or abated. The laborious preparations which he made for the pulpit—the piles of books which he filled in carrying forward these systematic preparations, would have seemed business enough for any man. As a pastor, he visited his people regularly and affectionately; he was also a constant village preacher: he was the most constant attendant at ministers' meetings; and never was he wanting in his elaborate essay, when his turn came to produce his contribution in this way. He had pupils, at home and abroad; he delivered frequent lectures; and in addition to all this constant toil, he set himself a task, which by itself might seem almost the work of a lifetime, in systematizing and in carrying out the education of his own family."

The following traits of Jane Taylor are full of interest:—"Literary ladies who may have been successful in an equal degree, would not, I think, be severely blamed by their friends, if they did show some elation or seemed *conscious* of the favours they had won. As to *this* successful writer, I can affirm, she suffers no damage to her humbleness of heart, or none that could be detected by those nearest to her, from all the fame she has acquired. This is my testimony concerning her. What she wrote after this time was often playful and sparkled with wit; but nothing indicated an overthrow of that balance of the mind which had always been her distinction—it was her characteristic. Known or unknown to the world, she was always *soberminded*, she was always willing to abide in the shade, she was always near at hand for any work of friendship or of charity, to the very end. I mean to the day of her last attendance at public worship—she was a diligent Sunday-school teacher.

"My sister was in working an enthusiast; she was not cheered and supported through the fatigues and discouragements that attend such laborious duties by those ardent feelings or sanguine hopes which often aid the benevolent activity of young persons. The reverse was too much the case; and wherever good appeared to result from her labours it seemed to take her by surprise. Nor were her early habits or her tastes much in unison with exertions of this sort; whatever she did of this kind was done simply from a strong conviction of the obligations of Christians not *to please themselves*, but to be '*always abounding in the work of the Lord.*'"

Although these volumes are chiefly occupied—and they could not be better—with Jane Taylor, whose memoir, written by her brother Isaac forty years ago, is here reprinted, and it was revised by him before his death—sketches of that brother also are found—no less striking and vivid than of the other members of the family. Most readers of his generation would be surprised to hear that he wrote a romance, and that *The Temple of Melekartha*, with great imaginative and pictorial power, attempts to reproduce the characteristic features of the pre-historic civilization of the Syrian race at the period of the traditional migration from the Persian gulf to the Syrian coast. The work is pervaded by a deep ethical purpose, striving, as it does, to develop the untrammelled workings of enthusiasm, fanaticism, and spiritual despotism and their baneful results on the destinies of nations."

Like the rest of his family, he also was an artist and engraver, and a man of much inventive ingenuity.

"One room in his house was always appropriated as a laboratory and carpenter's shop. At a very early period of his life he had invented the beer-tap which is now most commonly employed through the country, and somewhat later he contrived and introduced a very effective grate for domestic use. But his most ingenious contrivance was a machine for engraving upon copper."

We close these interesting volumes, which were evidently a pious labour of the noble-hearted incumbent of Bethnal Green—the youngest and not the least remarkable holder of the "Family Pen"—with one more extract, that reveals the deep and simple character of Mr. Isaac Taylor.

"It was always most painful to him to be brought forward as a 'literary man.' He resolutely held aloof from mixing in literary circles; general society was distasteful to him; and though he hospitably welcomed at Stanford Rivers his few chosen friends, yet he was never truly happy and at ease save in the deep seclusion of his country retreat, pacing up and down the walks of the old-fashioned garden, or setting forth for prolonged rambles in those retired lanes and by-ways, where he could feel most secure from encountering strangers. His social enjoyment he ever sought in the bosom of his own family. He always believed that the domestic happiness with which he was so greatly favoured was not only a strong stimulus to literary exertion, but exercised also the best influence on his own intellectual judgment; and to the seclusion of his country life he attributed much of the breadth and catholicity of his religious feelings, and the calm judicial tone of his literary temper."*

Four of the addresses at the Islington Clerical Meetings have been reprinted in a handy volume, with the view of presenting what the authors believe to be the teaching of the Church of England on questions of the day.* Canon Miller, who confines himself to the Atonement, claims that "the Church of England is dogmatic—eminently dog-

* *The Family Pen. Memorials, Biographical and Literary, of the Taylor Family, of Ongar.* Edited by the Rev. Isaac Taylor, M.A., Incumbent of S. Matthias, Bethnal Green. In two volumes. London: *Jackson, Walford, and Hodder.* 1867.

* *Questions of the Day: Four Addresses on the Atonement, Absolution, the Lord's Supper, and Future Punishments.* Delivered at the Islington Clerical Meeting, Jan. 15, 1867. London: *Seeley.* 1867.

matic. Whether scriptural or unscriptural, hers is no vague and misty theology;" if she "has left some open questions, thank God, the Atonement is not one of them." He deals chiefly with the Socinian phases of doctrine, while not overlooking the Ritualistic doctrine of the Eucharist; arguing that though the articles maintain election, the formularies maintain the universality of the redemption; and declares that "for myself, I boldly avow that I would rather see an army of consecrated cobblers go forth to the mission field amid the sneers of another Sidney Smith, than a whole hierarchy of prelates, the battle-cry of whose warfare of mercy was not Christ and Christ crucified." Mr. Bardsley deals with Absolution, at more length and with evidently more difficulty than the other subjects are treated. His object is to show that from the known views of the Reformers and the changes by which the Prayer Book was modified, there is no footing for Confession in the Church; and among the most pertinent words he quotes are those of Miles Coverdale, Bishop of Exeter. "Wherefore, considering this tree (auricular confession) was not planted by the Father of Heaven, but by the children of the devil, to search out craftily the privities of men's hearts, methinketh it should be plucked up by the roots, and men brought again to the right and wholesome confession of their sins." The doctrine of a Real Presence is controverted on the same principles by Mr. Cadman; and Mr. Bayley closes with a brief essay on Future Punishments, a volume which will be a useful guide to many who are flung into the controversies of the present without much leisure to pursue them.

It is enough to notice two fresh books on the Millenarian controversy.† Mr. Mills' volume is written to maintain that the New Creation commences with Christianity, and is "neither more nor less than the establishment of the Redeemer's kingdom in the world, and which will be completed when He, to whom all authority is given to execute judgment, shall have subdued all things to Himself." It is a sober and commonplace review, marked by good sense and moderation of statement, but by nothing new or fresh in the treatment. The work of Messrs. Demarest and Gordon, on the other hand, is one of the fairest, most argumentative, and altogether ablest treatises on the opposite side: valuable also for this, that it contains such answers as can be thoughtfully given to most of the popular objections urged against the theory of a premillennial advent.

Some years ago a little volume was thrown out from the press by the pressure of a private sorrow. An interesting little girl of nearly five had died, and her father, comforted by letters that reached him from many Christian friends, shared that comfort with others, until at last he was led to issue a book, with extracts from various authors, on the death of young children. It rapidly went out of print, and now appears in a third edition, so enlarged and changed as to be substantially a new work, and in this form it will doubtless lessen the pain to many a heart.* The extracts are judiciously selected, and run over a large range of modern writers; but those from old authors are so few, that, although Mr. Logan hints his book will undergo no further changes, we trust to see it again with a fair representation from the theologians of the seventeenth century and from writers on the Continent.

An interesting, careful, and well-written Life of St. Patrick, small enough to be carried in the pocket, full enough to be readable, and accurate enough to be trustworthy, has been issued by printer and binder in a way that must gratify the most enthusiastic admirer of the national saint.† There is room for a sound literature of this kind, something to take the place of the well-thumbed, ill-printed, and fictitious biographies of the great old Irish missionaries, and that circulate largely among the Irish people.

Mr. Marshall reminds us that the summer is over, and the long evenings with their story-telling and books are setting in.‡ The story of the Old Gateway is a good promise for the winter, and is one of many excellent tales that have been recently issued by the same publishers. The incidents are very simple, the characters familiar, and the plot is delightfully transparent. The strength of the tale lies in its good telling and its excellent moral. The people are natural, with the exception of Elspeth, the Scotch servant; and there is a quiet, simple pathos that makes the story both tender and real.

† *The New Creation: a View of the Divine Predictions of New Heavens and a New Earth.* By John Mills, Minister of the Gospel. London: *Stock.* 1867.

Christocracy; or, Essays on the Kingdom and Coming of Christ. By John T. Demarest and Wm. R. Gordon. New York: *Lloyd.* 1867.

* *Words of Comfort for Parents bereaved of Little Children.* Edited by Wm. Logan. Third edition, enlarged. London: *Nisbet.* 1867.

† *S. Patrick, the Missionary of Ireland.* By Jos. S. Smithson. Dublin: *R. Y. Moffat & Co.* 1867.

‡ *The Old Gateway; or, the Story of Agatha.* By Wm. Marshall. London: *Seeley.* 1867.

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